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**JOURNAL**  
**OF A**  
**NINE MONTHS'**  
**RESIDENCE IN SIAM.**

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**BY JACOB TOMLIN,**  
**MISSIONARY.**

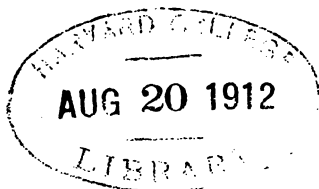
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**1831.**

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Strobel fund  
(Siam)

## ADVERTISEMENT.

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THE following Journal has been recently forwarded from Malacca to this country. It is certainly to be ranked amongst the most interesting accounts which have, at any time, been received from "far countries." It is now reprinted, with the hope that it may contribute, on the part of the friends to missions, to gratify waiting expectation, and to stimulate to believing exertion.

It may be pleasing to those who shall peruse it to know that the Missionary Society have determined to send two missionaries to Siam. The station is not only important in itself; but eminently so from its relations to China, that "Great Empire," of which we



must never lose sight. Mr. Gutzlaff has returned to Bangkok; but his intention is, so soon as his work of translation shall be completed, to move forward, at all risks, on China. It is in the knowledge of this intention that it is proposed to send assistance to him, that the advantages already obtained in Siam may not be lost, while he is seeking to advance with the Christian standard into yet more distant regions. He humbly and earnestly craves our prayers, and he will doubtless possess them!

A. R.

*Hackney, Dec. 1, 1830.*

## JOURNAL.

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**MONDAY, August 4th, 1828.** Left Singapore and embarked for Siam on board the junk Kim ching le; Tam Sec commander. Weighed anchor at seven in the evening, and sailed with a fair breeze.

My companion, Mr. Gutzlaff, slept below; but I had no inclination for so warm a birth. The Tae kong (or mate) gave up his cot to me in the cabin on deck, which was airy and pleasant; but I had no great liking for my companions, the gods, close on my left hand. In the night I was roused from sleep by the men talking, close to the cabin door, being in warm conversation about us and our religion. Some of them, having a knowledge of the Saviour, and of the doctrines of the gospel, explained them to the rest.

**Tuesday, 5th.** Was disturbed this morning at six, by a boy coming in to perform his devotions at the idol shrine; he made nine prostrations, and was accompanied by the loud ringing of a gong. This person seems not only to be high priest on board, but also sustains the several offices of barber and cabin boy. After breakfast we assembled for morning worship in the cabin. Our two Chinese attendants felt rather ashamed at first on being thus exposed to the gaze of their countrymen while worshipping the God of heaven.

A fair and fresh breeze all day; coast near on our left; sailing steadily four or five knots on a course from N. N. E. to N. With the same breeze a moderate sailing ship would go seven or eight knots. The junk has two helms, manned with ropes, which are slightly and seldom moved; ordinarily one man is sufficient at the helm; but when difficult, three or four are requisite. Little subordination on board, yet peace and harmony prevail. The captain has little to do, and is familiar with all the crew; he generally eats with us. Saw some tropical birds.

**Thursday, 7th.** The captain was present at our evening worship in Chinese; several others

also frequently peep in upon us. So different is the worship of the true God to that of their idols, that they have little conception of the former. They appear like children around us at such times. In giving thanks at meals, the captain often interrupts us by talking or laughing.

Sunday, 10th. Last night and this morning were disturbed by the noise of their idol worship. The high priest (the barber) had two assistants in burning paper. The noisy gong roused me early this morning, though it did not awaken their drowsy gods, for which purpose it is mainly intended. The want of a good wind the two last days may have renewed their zeal, for latterly the gods have been much neglected.

Monday, 11th. Still moving slowly with a westerly wind ; perhaps we make twenty miles a day. Heavy swell against us ; weather fine ; therm. 90°. This being the 8th day since our departure from Singapore, an extraordinary and liberal offer was made to Ma cha po,\* the

\* Tradition of Ma cha po.—She was a celebrated lady and heroine in *days of yore*. One day sitting in her house she had a vision or dream, and beheld her brother in imminent danger of his life on the sea. She immediately rushed forth to the sea shore, and saw him in great peril, ready to be shipwrecked. Then boldly plunging into the water she

tutelar goddess of the vessel. The man first presented at her shrine tea and sweetmeats, accompanied by many humble prostrations, and then bringing forth a bason of rice, plums, and sugar-candy, and placing them on the deck, again prostrated himself many times towards the wind. The Tae kong rung the gong during the several acts. Afterwards all these dainties were placed before Ma cha po; but the ruddy and portly queen of heaven having no appetite, the whole was soon carried off and devoured by the men. Alas! the folly and stupidity of idolaters. We have often spoken to them, and tried this morning to turn the Tae kong from such vanities, but our words seem as idle tales! One of the sailors, wishing to justify their folly, shrewdly pretended they were worshipping Sin teen, the God of heaven. Awhile after, we had our worship in the cabin before the idols, the Tae

swam to him, and by her great strength rescued him. For this heroic act she has been canonized, or rather deified, for her common appellation is the "Queen," or "Mother of Heaven;" and seems to be a favourite with sailors, being usually found on their shrines—a ruddy, portly lady, sitting at ease in a two-armed chair, with two guards right and left in a rushing violent attitude, and of fierce aspect, more like furies than men.

kong, and Hwuy teoh (or sailing master) being present. After singing the 104th Psalm, we prayed for a fair wind, and entreated the Lord to have mercy on this people, and enlighten their understandings to know and fear him who alone "holdeth the winds in his fists." It is extremely affecting, and often makes us shudder, to see a fellow-creature bow down daily before such vanities. On the present occasion the man put his forehead in the dust not less than twenty times! His countenance bore witness to his degradation, for he had a fixed and stupid look!

Tuesday, 12th, 1, p.m. Have just witnessed another most abominable scene! At noon a liberal offering of sweetmeats was made to the idols, and a special oblation to the sea, consisting of tea, wine, plums, two lanterns, a fowl, a piece of pork, and a dozen eggs. A libation of wine was poured out on the waves; with this exception, the gods had only a sham feast; hungry men, more hungry than the gods, soon emptied the sacred board. A quantity of gilt paper was burnt over the sides of the junk. This ceremony lasted about ten minutes, and the dismal gong was ringing almost incessantly in our ears. It was indeed

an awful spectacle—a sad picture of human nature—over which we mourned, and our spirits were sorely troubled. It was exceedingly painful to see an old man, who had taken no part in these things before, prostrating himself before the idols and the sea, and bowing his head many times in the dust! It seems all are priests by turns, and while they who are thus more immediately engaged acted their parts with much affected gravity, others were looking idly on and laughing; and a group, with the captain, in the fore part of the vessel, were playing at cards! Such are Satan's worshippers. Oh, Lord! when wilt thou arise and destroy him and his works, and famish the idols of the heathen, for they give the bounties of thy kind providence to devils, and thy glory to idols!

Saturday, 16th, 8, a.m. Dark and cloudy sky, wearing an unsettled and squally aspect; wind blowing fresh from S. W.; course W. by N.; still no land in sight.

Last night hard blowing, and much tossed about. A heavy squall about midnight roused me from bed. Took up the Bible, and read the 107th Psalm. We can only apprehend the beauty and force of many passages when

brought into a suitable frame of mind by appropriate circumstances, and no season more suitable for reading this impressive Psalm than in a storm, and when tossed about on the foaming surges of a troubled sea! While reading, the wind blew out the sacred lamp on the idol shrine, and left me and the gods in darkness. I know not if they liked to be left in the dark, but probably it was congenial to them whose deeds are evil; however, it was pleasing to my spirit to be left a few moments in the dark at such a season, for I love to listen to the howling of the storm in the stillness and solemnity of midnight darkness, and to contemplate the face of the stormy heavens by their own murky light, and especially when made more awful by fitful gleams of lightning darting at intervals from the crevice of a dark cloud, or now and then, when a broad glaring flash, bursting out in a full blaze, lights up the whole vault of heaven.

The power and majesty of the supreme Ruler of the universe are then sensibly and awfully displayed; and while beholding the terrors of his dread power, we, poor worms of the dust, tremble and sink into our nothingness. At such seasons the stoutest heart is



brought down. The infidel, the scorner, and even the blind idolater, are made to feel and acknowledge the being and power of Jehovah, and cry out for mercy and for help. All their boasting is then at an end, and they become the veriest cowards ! While the servant of the Most High stands calm and undismayed, they are full of terror and alarm. The former may stand erect in the storm, and lift up his eyes towards heaven, and say, Why should I fear ? My Father is at the helm ; my God and my Saviour is over all. He rideth upon the wings of the wind, and directeth the storm and the whirlwind, and can in a moment speak the word " peace be still," and suddenly the winds are hushed and the waves are smooth. He knows that not a hair of his head can perish without his heavenly Father's will.

12, noon. All have been on their watch towers, looking out for land, and some have at length caught a glimpse of it. Each is elated with the spirit of discovery, and a cheerful air is diffused over the whole crew. The land is a good distance to the west, perhaps thirty or forty miles. The top of a peaked hill and a ridge just peep above the horizon.

1 o'clock. More high land of the coast seen

stretching out a-head. While gazing upon this distant land, and participating the joyous feelings of the rest, my ears were suddenly stunned by the horrid din of the gong. The people are again turned to their folly, and the old man who was so busy on Tuesday, is making his prostrations to the winds and waves, and an equally liberal oblation of bacon, fowls, eggs, &c. is brought out. Huge bundles of gilt and printed paper were successively cast into the sea in a blaze. Considering the labour and expense of gilding and printing, the quantity thus thrown away was quite astonishing. The whole, neatly cut, gilded, and printed, would have been a sufficient burden for a stout man! Several dollars were in this way wantonly squandered on the waters. Thus do this people shew their gratitude to the Lord for all his goodness to them! Alas! it is vain to talk; all our words are light as wind in their ears. We can do little more than sigh and mourn over their folly and madness. We grieve also for our own lot, being obliged to witness from day to day such abominations, and see the Lord our God dishonoured and his glory given to idols! We can well sympathise with David, and say, "Woe is me that I

sojourn in Mesech, and dwell in the tents of Kedar."

Sabbath, Aug. 17th. Still cloudy unsettled weather. Sailing west but no land seen. We lost sight of it yesterday just before the storm, and have not seen it since. All hands busy in repairing the main sail in the forenoon; after finishing and hoisting it again, their joy was as usual expressed by ringing the gong and offering to Ma cha po a full bason of rice, which was soon taken from her and devoured by three or four hungry men.

4 o'clock. A squall. Feeling the wind blow cool upon us, I brought out the thermometer, then standing at 86° in the cabin, which only fell 2°. What would our friends in England think of us, complaining of cold, and almost shivering, with the therm. at 84°, being 8° above summer heat?

Had some refreshing conversation together in the evening, as to our future prospects on entering this new field of labour. We are coming into a land of strangers, where, perhaps, a Protestant missionary never set his foot before, not knowing what trials may await us. If we depended only on human wisdom and foresight, we might indeed be dismayed

and full of anxious thoughts; but feeling that the Lord is with us, and will protect and guide us in all our ways, we can cheerfully commit ourselves into his hands, and cast to the winds and waves every fear and every troublous thought. Hitherto, we can say, the Lord hath helped us (and that often wonderfully), and goodness and mercy hath followed us every step of our course. He keeps our faith steadfast and unshaken, so that we can boldly go onward, fearing no evil.

Monday, Aug. 18th, 10 o'clock. A brighter morning is risen upon us, and promises better weather. Breeze moderate and favourable, and the sea smoother, so that we are making pretty good way.

1, p. m. Land again seen! Two or three mountains distinctly appear to the N. W. and to the S. W.; land, also, is gradually coming in view. The people seem confident we are within a day's sail of the mouth of the Meinam with a fair wind; if so, we have got on much better than we expected, and have indeed been greatly prospered of the Lord in our voyage. At the first sight of land every eye glistened with delight, and a spirit of hilarity and bustle pervaded the whole crew. Our breasts, also,

are full of joy and elated with hope. **Ma** the Lord give us a free entrance amongst thi people, so that we may go in as swift and joy ful messengers, bearing glad tidings to them. May his presence and blessing be with us!

12, midnight. So we are in very dee drawing near to this long-expected land—ma it be a land of promise to us! At sunset cam close to the land we saw a-head at neon; i forms a most singular and picturesque scene o our left. A chain of rocky islands, rising u in numerous sharp-peaked minarets and blun turrets, having altogether a most fantastic ap pearance. On discovering these well-know land-marks, the men were overjoyed and sur prised at finding they were so near home. They as well as we have come unexpectedly hither; even our old Hwuy Tëoh, the mos experienced of all, was not aware of being s far advanced. Soon after first making land a noon our course was altered, now running di rectly north, and ever since have been running before a fine breeze, with all sails set, five o six knots an hour. Truly we have great reason to praise the Lord for all his goodness! Th people as usual expressed their joy and grati tude by giving a double portion to the gods

But at our evening worship below we witnessed a more pleasing and triumphant scene. The captain and several others joined us in reading the 106th Psalm. G. suddenly rose, at the end of this spirited and energetic song of praise, and with peculiar vehemence of manner commanded every one to kneel down and praise the God of heaven for his mercies: instantly, as if moved by a sudden and irresistible impulse, one and all were down upon their knees, and G. poured forth a strain of impassioned praise to the Most High, and in the name of all gave thanks for his preserving and tender mercies to us during the voyage. It seemed, indeed, as if the mighty Spirit of the Lord was present and moved every heart, so that each one, Christian and idolater, acknowledged his mighty power, and bowed beneath it. They have often been present on recent occasions, listening attentively and paying a sort of outward respect, but never before heartily joined with us and bent their knees before the most high God.

Every thing conspires to fill us with joyous emotions and to exalt our hopes in the Lord. The weather is altered for the better, and this has been one of the most pleasant days we

have had for a long while; the night also was bright and lovely. The moon threw off her misty veil and walked in brightness, and the stars glittered in the blue heavens with peculiar lustre. The path of the moon was strewn with white filmy clouds, here spread out in a thin dappled surface, and there rolled up in delicate fleeces.

Tuesday, 19th, 8, a. m. Still moving briskly before a fresh favouring breeze. The islands seen last night are far in the rear. A beautiful group on our right, with ranges of misty mountains in the back-ground on the opposite coast, have an interesting and varied appearance, and remind me of the scenery in the Straits on the other side of the peninsula. A few islands appear also on our left, far to the west.

Wednesday, 20th. Entered the Meinam, before a gentle breeze and flowing tide, last night at sunset, and dropped anchor just within the mouth of the river. Two or three praus lying at anchor, waiting to go out. Low land on every side. The Meinam here is from one and a half to two miles wide.

8, a. m. Hove and run gently up the river three or four miles, when we came to anchor at

m, opposite Packnam, a large straggling village on the right bank of the river, much like a Malay one. There is a wall of apparent fortification on each side, and on the right a small circular fort, built in the water 100 yards from the shore. The two long lines of battlements and fort, with some respectable tiled buildings and temples, are whitewashed, and have a lively pleasing appearance, not a little heightened by the fresh verdure of the jungle and grass. A stockade runs across the river, in a zig-zag form, having a small opening at each side for vessels to pass up and down. One ship lay at anchor, on her way down to Singapore. Many boats passing up and down the river, give much life and spirit to the scene; some of them manned by China-men, others by Siamese women, who seem dexterous in the management of their boats. Was much amused in seeing a small boat wafted along by the breeze, with the branch of a cocoa-nut tree for a sail!

The scene on both sides of the river is rural and pleasing, and calls up many delightful associations of a happier country. The minaret of a pagoda, rising above the green foliage of cocoa-nuts, reminds me of a village church



in England, whose spire just peeps above trees that shroud it. On the outside of walls some cattle are grazing on the grassy bank of the river, and some small bay ponies mounted with boys, are trotting along the road. The crows, flying about in great numbers, contribute not a little to heighten the illusion and remind me of home.

An officer and a party of police came aboard; the principal of them (a Chinese mandarin) hailed us frankly and shook us by the hand, our characters having been previously announced by the captain of the junk. Our skin medicine was soon put to the test. An old man with a sore leg, and two rheumatic patients were amongst the party. Our medicine excited considerable curiosity, and they seemed grateful for what was given to them. Most of the party were tall, lively, and good-humoured though they ransacked the whole junk in search of opium, and made no scruple of carrying off any little article that pleased them, each choosing according to his own fancy. These little depredations seem quite lawful, therefore no one opposed them.

We were detained for passes till the following morning. There being apparently no

demur respecting ourselves, and the governor wishing to see one of us for further satisfaction, G. paid him a visit this morning, and was received with much respect. Excellent tea and fruits were brought out, and while he was invited to take his seat near the great man, and conversed freely with him, the rest, including the mandarin officer and the captain of the junk, sat silent at a distance. The servant bowed his knee on approaching the governor. G. parted with him on very friendly terms, apparently quite satisfied with our character and intentions. The governor's house is plain, and the whole village mean and dirty; G. could hardly move along the muddy streets. The children naked, but covered with gold or silver ornaments.

The whole of our crew paid three dollars each man on entering Siam, and have a sealed thread put round their wrist, which they must continue to wear as a badge and acknowledgment of their having paid the money. The Chinese residents in Siam are all subject to this poll tax, which is re-collected triennially from old residents.

Thursday. Hove at noon, and moved slowly up the river, which has a beautiful serpen-

tine course, each sweep about a mile long. On both sides partly cleared jungle; a great variety of trees and shrubs on the banks of the river. Pinang, cocoa-nuts, plantains, bread fruit, bamboo, accacia, and the cotton tree are abundant, and entwined with a profusion of creepers. Single houses and small hamlets every twenty or thirty yards, shaded by trees and accessible by a small creek running up to the door. Near most of the dwellings a number of large water pots are standing. The river here a quarter of a mile broad, four fathoms deep, falls from two to three. Many boats, some large and covered, others barely sufficient for a single person. Packlat, a village three miles above Packnam. Cultivation and scenery here improves, and being adorned with a profusion of temples, gateways, columns, and pyramids, glittering in gold, the place has a very classical aspect. Having no breeze, we were obliged to tow up the river.

Friday, 8, a.m. Fine fresh cool morning therm. 84°, at ten rose to 93°, and at one, p.m. to 94°; not having a breath of air in the forenoon, it was extremely sultry and oppressive. At one o'clock a fresh breeze sprung up with the flowing tide, and carried us briskly up the

river, till coming to a bend to the south, apparently returning to the sea, had the wind a-head and forced to tow. In three days have probably come twenty miles up the river. Country more open and cultivated, especially on the left bank, and populous. In several places a beautiful scene opens of green fields, buffaloes grazing, people passing to and fro, with a mountain and range of hills on the left in the back-ground. On the margin of the river, a barrier of palm trees often conceals the cultivation behind. Betel, cocoa-nuts, and pisang most abundant. The bread fruit frequently intermingled. Half after six came to anchor.

Saturday, Aug. 23. In the afternoon run up to Bangkok before a fresh breeze. Opened the city suddenly at two or three miles distance. In approaching the capital, the scenery and dwellings on each side become more varied and beautiful. A temple, somewhat like a village church, standing on the bank, with a few light elegant houses, half shaded by the foliage of trees, has a very rural and lovely appearance. Canals or small rivers branch off from the river at intervals, running into the country, each opening a beautiful vista, with

its grassy banks and bamboos waving over the stream. A lively busy scene appears now on the river; hundreds of boats of all sizes moving in every direction. Just on entering the city, a long line of junks on the left side, with a range of Chinese smiths' and carpenters' shops; behind, a splendid pagoda, literally blazing in gold, the Romish Episcopal chapel standing close by in a rural sequestered situation. Our crew being now hailed by their friends on board another junk ringing a gong, one of our men mounted the poop and returned a merry salute, which was repeated several times, each responding to the other till we got well into the city.

The city gradually improves on advancing into it. The banks of the river are chiefly inhabited by Chinese; behind them, some respectable tiled houses and two temples. Dropped anchor in the midst of the city about sunset. Soon after, a heavy dark squall hung over us—a fit emblem of the moral darkness which clouds this people. In the midst of the gloom, however, we could not avoid lifting up our hearts with joy and gratitude to the Lord, for having at length brought us in peace and safety to this long-desired place.

**Sabbath, 24th.** Gutzlaff went early on shore and saw the owner of the junk, a respectable China-man, who kindly offers us two rooms in his house.

-I called on Mr. Hunter, and went with him to the captain of the port. He is head of the Christians residing in what is called the Christian Campong, a wretched filthy place. He speaks a sort of Portuguese English; seems of a mild, candid, intelligent spirit. At first he was a little at a loss how to introduce me to the Phra Klang, but after some reflection thought "Mr. H.'s Priest" would be the most suitable and intelligible appellation. We all went together to the Phra Klang's, and found him sitting on a bamboo platform, in the corner of a carpenter's shop contiguous to his house! Gutzlaff was already there. The captain, who interprets, with several other Catholics, sat crouching behind us like dogs. The Phra Klang had merely a cloth round his waist; is corpulent, and of a humorous turn, and was superintending a Dutch carpenter making some machine for him. During the whole of the conversation he held a common musket barrel in his hands. He put many questions to us, most of them trifling and ludi-

crous; was a good deal puzzled about G.'s country, having never heard the name, (Germany, or Allemand,) and could not conceive where it lay; it even surpassed the captain of the port's geographical knowledge, who stands pre-eminent amongst the Christians at Bangkok for his learning. The Phra Klang was surprised at our knowledge of the Chinese language, and asked if we could also read Chinese books, and which of us had the best knowledge of them? Asked if we made church and sermons?—had Hunter heard us preach?—the Phra Klang would like to hear us himself. We requested him to wait till we had learnt the Siamese language. Could we pray? Why not pray now?—it was very proper for us to pray after our voyage. We said it was not our custom to pray in public, and we had already prayed and given thanks to the God of heaven in private this morning. Were our priests allowed to marry? On replying in the affirmative, he thought that was very good, but being restricted to one wife was rather hard.

Some of the Catholics whispered we were bad men—worse than heathen; believing neither in God, heaven, or hell! A bitter spirit

was evidently working against us in the breasts of these Christians!—and we heard they had been previously much troubled at our coming hither. The Phra Klang, however, seemed to pay little regard to them.

We staid about half an hour, and parted with him in a friendly manner, apparently quite satisfied with our character and intentions, and willing for us to reside here.

Dined with Mr. Hunter, and returned to the junk in the evening. The lady of the mandarin who has promised us rooms, sent an elegant present of fruits, and a message that the rooms were prepared, chairs and tables, &c., having been put into them. Feel already quite at home, and rejoice in the Lord's goodness to us.

The priests seem here a numerous tribe; multitudes are every morning, soon after day-break, moving about in their boats on the river from house to house begging rice.

Monday 25th. Took out some books, and entered upon our labours amongst the Chinese, and every where had a kind and welcome reception. Met with several Hainam people. In one house found a gospel and three tracts, said to have come from Canton.



In the afternoon G. went to the temple where Mr. Medhurst's three boxes of books had been left, and boldly addressed several people he found there, most approving what he said. One of the boxes had been emptied, and the books taken away by China-men. Afterwards he went on board some junks, and was recognised by a few who had seen him at Rhio and Singapore. Already many patients.

In the evening went with Mr. H. to the Phra Klang, in order to obtain his consent to dwell with the China-man. The Phra Klang waved giving any answer for some time, and conversed with Mr. H. and the captain of a Dutch ship about some guns, nine and seven-pounders. After awhile he expressed his desire to hear me preach. Objecting my ignorance of the Siamese, he said I might preach to Hunter. He then asked me how and by whom I was authorised to preach? What were our articles of belief? On mentioning some of the most important doctrines of the gospel, as the ground of our faith, the Phra Klang, turning to the captain of the port, said, "If they (the Protestants) believe in the same God and Saviour Jesus Christ as the Catholics, why are you not all one?" The captain

replied, " Protestants take wife !" He then asked what caused the cholera morbus (that disease having raged with much virulence a few years back in Siam). On referring him to the righteous and sovereign will of God, in dispensing good and evil to nations and individuals, he said " If the God of heaven be the friend of Christians and not of idolaters, why did he afflict the Christians as well as the Siamese with cholera ?" and, " Why not destroy the Siamese who worship other gods ?" Mr. H. replied, " They are spared till they hear his word, now sent to them by his servants."

Venturing to move our first question, though contrary to etiquette, the Phra Klang said he was building a house, and we might have it if we would wait till it was ready. We thanked him for his kindness, but being very unpleasantly situated on board the junk, felt desirous of being settled as soon as possible. He then asked if the China-man was willing to accommodate us ? " Yes, perfectly ; he only waits the Phra Klang's sanction." " Well," said he, " he has brought you from Singapore, and it is proper he should find you a house." Thus the mission for the first fortnight wore a pro-

mising aspect, our labours were daily multiplying and extending, and a remarkable desire for the books became more and more prevalent. But these things were too good to last long; for the subtle and malignant adversary cannot be an idle spectator, and suffer the good work to go on so prosperously in his own dominions, without making an effort to put a stop to it. An alarm has accordingly been sounded; absurd and malicious charges are secretly brought against us, and industriously spread abroad. We are said to be in league with our own government, and come into the land as spies to gain the Chinese over to our religion; and then the English will come and join with them and take the country from the Siamese! These things soon got to the ear of the king, who is far from being a "cœur de lion." He caught the alarm, and ordered the books to be instantly translated that he might know their contents. It was soon publicly and officially declared that the king found nothing bad in them—nothing against the country or the laws. There was much, indeed, about our God, and nothing in favour of theirs; yet this *defect* formed no ground of accusation against us. The alarm, however, was not yet allayed; fear

and suspicion having once crept into the breast, they were not easily got rid of. A sad disaster happening in the palace at this critical juncture, our coming hither was said to be the occasion of it; the circumstance was this:—Some licentious Talapoins, who swarm about the palace, had secretly got into the royal harem, amongst the wives and concubines of the king, an uncle of his majesty and a prince being also in the plot; 400 of the Talapoins were put in irons. An edict was issued, prohibiting any one from receiving our books under a severe penalty, some say of death!—and minions of government ordered to take away those which had been given: a great many were actually seized and taken violently out of the hands of the people, and sheet tracts pulled down from the walls of the houses. Mr. Carlos, also, was censured for having taken us into his house, and ordered to turn us out at the peril of incurring their displeasure. Mr. H. was requested by the Phra Klang to take us out of the country in his ship, on his return to Singapore. We thought it now high time to bestir ourselves. The consul being a little alarmed, and not knowing what was coming upon him, we resolved that he should not suffer

on our account, therefore immediately locked up the house, gave him the key, and went to reside with Mr. H. a few days. We had soon an audience with the Phra Klang, desiring to know the reason why we were thus treated, and about to be banished from the country without having in anywise offended. We presented at the same time a petition drawn up in Chinese and English, setting forth plainly our intention in coming to Siam, our good will to the king and his subjects, and requested that a hearing might be granted, and that we might be suffered to answer our accusers face to face. This we requested the Phra Klang to put into the hands of the king; but he declined, and thought it quite sufficient to talk over the matter with him. He had nothing to say against us, except that we made too great a stir amongst the Chinese by the books. We told him we were as much averse to mere noise and stir as himself, and thought, after the novelty of the thing had passed away, there would be very little stir made. We appealed to the treaty recently made as affording us protection till it could be shown wherein we had offended and requested a written document to be given to us, if they persisted in sending us away

stating the cause of our banishment, in order that we might show it to our own government, and so give a proper account of the whole affair. We claimed, also, an equal right with the Romish padres who reside here, and thought it but fair and equal that they should also be sent away if we were obliged to go. We did this the rather as we are persuaded these Catholic Christians are underneath our worst enemies, and perhaps at the bottom of the whole matter. The Phra Klang, however, felt no inclination to gratify this request, and was more willing to compromise the matter with us. He saw no objection why we should be obliged to leave the country, and only requested us to keep a little more quiet and be more sparing of the books; in this respect we should do well to imitate the good padres, who remained quietly at home, making no uproar among the people. We left the Phra Klang apparently on very good terms, without giving any promise to follow the example of these worthy *Missionares Apostoliques*. We returned to our little cottage again, at Mr. Carlos's earnest request; even the very morning after we left he sent us a polite note, saying, he had passed a restless night, upbraided himself for

having treated us so shamefully and cruelly, and urged our immediate return, being determined to brave the worst from his enemies. Thus the matter ended. Since then we have been quietly pursuing our labours within doors, thinking it prudent to refrain awhile from going abroad, which would indeed be rash and useless, as the vultures are still hovering and ready to seize upon every morsel of the bread of life that may be given openly to the people. As the rainy season has now set in, and made the streets and roads impassable, we could do little if permitted to go out freely. There is also abundance of work at hand; multitudes of poor sick people daily crowd our little dwelling, like a small parish dispensary, craving our assistance. G. is often busily employed amongst them from morning to night, and the Lord has greatly blessed his labours. Many important and rapid cures have been effected. The poor people are generally very grateful, and show it by numerous little presents of fruit and sweetmeats, and most of them take books, carefully wrapping them up and concealing them from their enemies; several came on no other errand. In this way the books are getting quietly abroad; knowledge is

secretly spreading like leaven; and the Lord may be carrying on his gracious work just as effectually as before, subverting all the malice and craft of his enemies. It is pleasing to observe that the royal edict is but little regarded by them. After awhile we hope the ferment will be quite allayed, and we shall be suffered to resume our labours abroad, and to reconnoitre the whole place.

Wednesday, Oct. 1st. A few days ago a secret intimation was given us, coming from the Phra Klang, that we were likely to suffer after Mr. H.'s departure (now preparing to sail). Went to the Phra Klang to know the meaning of this, and were referred by him to the second Phra Klang, who received us well, and seemed willing to befriend us. He understands the Chinese, and therefore Gutzlaff explained to him in that language the nature and extent of our labours amongst the people, and pleaded the necessity of our stay on account of the wretched condition of the multitudes of sick; in short, he preached an impressive sermon before him and several others present. We agreed to meet him two days after, at the Phra Klang's, but were prevented



from going by crowds of people that flocked to us, and strong winds blowing down the river, making it extremely difficult to get up in a boat.

On Sunday evening, expecting to go before the Phra Klang next day, we sought the Lord together in prayer, and had a fervent spirit granted to us. We earnestly entreated the Lord to arise and help us, and plead his own cause, and maintain his work amongst the people. It was, indeed, a refreshing season, and we felt much emboldened and strengthened in the Lord, and had a gracious assurance that he would not suffer his own work to be hindered. The increasing multitudes that crowded to us next morning and yesterday (Tuesday), afford a sure token that the Lord has abundance of work for us in this place. Yea, it seemed as if he had spoken with an audible voice to us, saying, "Fear not; go on; behold the work is before you." The poor people were exceedingly grateful; many came to say they were restored, and return thanks; and presents of fruits, cakes, &c. poured in upon us in greater abundance than ever; so that we scarcely knew what to do with all. Some Co-

chin Chinese (the first who have been) came on Saturday, and every day since have had some of them.

On Monday a Cochin Chinese priest came, requesting a complete set of the sacred Scriptures. Perceiving him to be of a mild and intelligent spirit, and earnest in his request, we gave him a complete copy.

A poor blind man, residing on the premises with us, came in early yesterday morning; much delighted that he could see a little, expressed his gratitude to the Lord for his mercy, and exhorted two or three others in the room to pray to Tien kong for help.

A respectable Chinese came a few days ago, lamenting his being enslaved by opium smoking, and wished for a remedy against it. G. gave him a dose of tartar emetic. A day or two after he returned, rejoicing that he was now cured of his love of opium, and had got an aversion to it. He brought a duck in his hands for us, as a testimony of his gratitude!

Another coming on the same errand, G. tried the same simple expedient with him.

A man came one day, and with much simplicity and earnestness asked Guztlaff, "Is this Ayso (Jesus) come with you?—or, will he

come?—or, is he now here?—or, are you the person?” G. answered, “No, I am not Ayso; but he is come hither, for he is Tien kong, and is every where.”

Oct. 3. Another busy day. Perhaps not less than forty patients; most of them from Sam pëen,\* a place notorious for vice and debauchery. Four persons came for the remedy against opium smoking, who received the usual dose of tartar emetic, mixed up with a little laudanum.

Early in the morning, three respectable looking Chinese doctors came and sat a long time intent on reading the books. They were quiet and well behaved; each took away a selection.

A great number of eye patients, perhaps thirty or forty in all; some with slight affections of the organ, others totally blind. Many of these complaints are the sad consequences of the excessive vice and debauchery which prevail extensively here, more especially amongst the Tay chew men in Sam pëen.

The blind man, mentioned before, comes regularly, and manifests a grateful spirit; fre-

\* A part of Bangkok inhabited chiefly by Chinese.

quently utters a short prayer, and gives thanks to Tien kong, for the medicine given to him by Sin Say, and implores his help and blessing.

Friday, 4. A very busy day. The room was crowded for many hours together. Mostly Tay chew men, from Sampëen, the place of vice and misery ! It seemed as if all the poor forlorn beings that could be found had been gathered out of the streets and brought hither, full of sores, and wretched with disease !

One sick person was carried in a basket, on the shoulders of two others. Another, apparently at the point of death, was brought by his friends in a boat, lying on a bed in the bottom of it.

Were a little pestered with some respectable looking persons, come apparently on no other errand than to see what was going on. One man, of some authority with the Chinese, came in a rude manner and was very intrusive. At first G. spoke rather sharply to him, but afterwards brought him into our private room, and made him sit down to dinner with us. He wished evidently to alarm us, but we spoke to him plainly and boldly, shewing we had no

fear in a righteous cause. He left us apparently in a very different spirit to what he manifested on coming.

Saturday, 5. This has been a sweet and peaceful day to us! The gracious presence of the Lord seemed to be sensibly felt! The people came, not in turbulent crowds, as yesterday, but very orderly, and went away quietly as soon as helped. A cheerful and grateful spirit pervaded every breast, and many came to announce the good news of their recovery. About twenty were discharged cured. Most of the sick people gladly took books with them.

A respectable young Talapoin, of Chinese extraction, called and introduced himself very politely, saying he was desirous of forming our acquaintance, being engaged, like ourselves, in the same good work of "cultivating virtue amongst the people." He took a dose of medicine for a slight complaint, and at parting said he would repeat his visit soon. Another rather respectable person sat and read the books a good while, commended them to the people, and spoke very friendly to G.

Is the enemy assuming a milder and more conciliating tone? These and a few other

things which we heard to-day, seem to indicate a different spirit to what has hitherto prevailed. We have a good hope that the blessed Spirit of the Lord is beginning to move the hearts of the people. Frequent expressions of gratitude fall from the lips of these poor wretched heathen. The blind man, before mentioned, often elevates his hands and turns up his dark eyes towards heaven, breathing out a short but fervent prayer to Ayso Tien kong, "that he would pity and help the poor blind man!" One man in his simplicity asked if Jesus himself was come hither? (Ayso kake lae?) On another occasion, three persons exclaimed, "Jesus is come!" Uttering a truth, while ignorant of its full meaning. The poor people are frequently reminded, that it is through the power of Jesus the Saviour that they are healed. This and the frequent recurrence of the Redeemer's name in the sacred Scriptures and tracts has made them familiar with his character. It is amusing to hear them talking amongst themselves about the Saviour, and the various singular opinions given of him in their simplicity and ignorance.

Last night we had a sweetly refreshing season in prayer together, and pleaded ear-

nestly with the Lord for his favour and dant blessing upon his work, and that he restrain his enemies. Surely he hath us, and sent a rich blessing down! Let praise and the glory be his!

Sabbath, Oct. 6. Another busy mo  
Were not able to take breakfast till ten. The very dregs of the streets were poured forth. The place was crowded poor miserable beings, almost eaten up disease and covered with sores! most of the wretched victims of that baneful d that follows the footsteps of vice an bauchery, and has made dreadful rava; this city. These wretched outcasts, wh man cares for, are the special charge Lord, and such as the compassionate S delighted to minister unto, and therefo regard it as a peculiar token of his in bringing them to us. A poor im man, who has been five years afflicted disease, was brought this morning and down at our door by his friends, with h (or bed) and cooking utensils, evident tending to abandon him and cast him up G. remonstrated against this hard-heart and cruelty, but in vain. Having half a

sick people already on the premises whom we have taken in, on account of their wretched and forlorn condition, it was inconvenient at present to receive any more.

Monday, 7. The place was crowded all day, so that G. had scarcely a moment's rest from morning to night.

The respectable young Fokien Talapoin called again in the same polite and frank spirit; but, from some plain pointed questions he put to us, we suspect he may have something further in view than what was apparent at first. He took a little medicine, and said he was deputed by the head Talapoin, who is at present unwell, to solicit our assistance. G. prepared some medicine, which he took with him.

Tuesday, 8. All the forenoon chiefly Canton men visited us; one half of them merely wanted books. In the afternoon mostly old patients, Tay chew men. To-day no cheering tidings of restoration, but rather complaints. The healing waters are for a little while still. The Lord is pleased to withhold his power now and then, to convince us that the work is his own, and that without him all the medicines and human skill would be little worth.

We have often remarked, as to-day, the re-



gularity and order in which the people come to us; those of the same province usually coming together on a particular day, or time of the day, as if by mutual consent. Thus, for instance, one day we have chiefly Hainam men; the next, Canton; the following day, Tay chew, or Fokien men. And, in like manner, a similar classification as to diseases is very observable. One day we are crowded with the wretched victims of that baneful disease which swallows up thousands in this city; the next, chiefly rheumatic patients; the following day, a wretched squalid group of blind, lame, &c.

Thursday, 10. Still as much or more crowded than ever. Yesterday and this morning there was scarcely room for a person to move amongst them.

Three other opium smokers have just been, requesting an antidote against the pernicious habit. In all we have now had more than twenty such patients; and G.'s simple remedy, under the blessing of God, seems to have been effectual.

The young man who came about a fortnight ago has abstained ever since taking the medicine. He often pays us a visit, and usually

with some present in his hands, as a token of gratitude. The opium mixed with tartar emetic, produces nausea and subsequent aversion to it.

An old woman, nearly eighty years of age, and almost totally blind, came this morning for medicine to restore her sight! G.'s excuses were all in vain; the old woman would not be satisfied till he made her up a little eye water. Several others, old men and women, have been before, seeking a remedy against this natural infirmity of declining age, in full persuasion that a cure might be obtained. The faith, indeed, of all, old and young, is so great, that no disease is supposed beyond the power of our medicine.

Two European sailors, belonging to an American vessel, being ill with dysentery, applied for help two days ago, and being no better, have come to reside on the premises, to be near at hand.

G. has had a great number (fifty or more) in all stages of this disease; some almost reduced to skeletons, and has been very successful in treating them; not one case has failed, and generally they have been restored in two or three days, even after having suffered under it

six or eight months, and receiving no assistance from Chinese or native doctors—a sufficient evidence of the presence and blessing of the great Physician!

This day has been remarkable for a great number of old people, and blind of all ages, from childhood to gray hairs; probably fifteen or twenty, almost totally blind, sought relief. The loss of sight is a frequent consequence of that baneful disease so often mentioned.

In the evening a respectable woman, the wife of a mandarin, came in veiled. She was averse to show her face (many persons being present), but, being earnestly requested, slowly and cautiously raised her veil; but the sight was so appalling, that we were glad of her dropping it again. Her nose was gone, and scarcely a feature of the human countenance remained! She had a little child with her, almost blind and apparently an idiot!

At evening prayers the interesting young man, reformed from opium smoking, and who has frequently visited us, came in with a companion and joined us, kneeling down to worship the true God and to praise him for all his mercy to him. His coming was quite unexpected and voluntary. He manifests a very

amiable spirit, and apparently is much impressed with the mercy of God to him.

Friday, 11. A pleasing and interesting day. From morning to evening the room was incessantly crowded. Many cheering signs of the Lord's presence and blessing. A good number (apparently in a right spirit), have come for books. Our stock of the bread of life is rapidly diminishing; much more so than when we were permitted to go out and had the full range of the city. Several have heard of us, and come from a distance for books and medicine, particularly from Juthia, the ancient capital, from Packnam, and from a large settlement of Chinese in the interior. The Lord gives us much favour with the people; a cheerful and grateful spirit is apparent in the great mass of them that throng about us. Presents of various kinds daily pour in upon us in such abundance, that we are often at a loss what to do with them. Besides supplying our friends, the poor and destitute sick come in for a share.

The goodness of the Lord is indeed great toward us. We have all things and abound, and have need of nothing. Praised be the Lord for all his benefits!

There seems to be quite a spirit of reforma-

tion amongst the opium smokers; perhaps twenty have been to-day, wishing to reform their vicious habits. We were much impressed with an old man, who brought his son, addicted to this practice, to be cured of his evil propensity. These are something like the works required by John the Baptist, "meet for repentance." We see, indeed, marvellous and strange things. Sooner might we expect the drunkard to be separated from his cups than the opium smoker weaned from such a fascinating and enslaving drug. It would not be so marvellous to see the door of a physician at home daily beset with crowds of habitual drunkards, imploring relief at his hands, and actually renouncing their sottish habits, as to witness this extensive reformation amongst opium-smokers.

Occasionally mandarins and their ladies deign to visit us. A young married lady, of very pleasing appearance, called in the evening with two interesting little children. She is suffering terribly under the dreadful scourge of incontinence !

Shortly after, a respectable old lady, attended by two females, came. She, as well as one of her attendants, an old woman, was dim-sighted, and sought relief. She was

splendidly dressed in the Siamese fashion; her fingers adorned with many gold rings, set with brilliants, and two or three gold chains hung gracefully over the left shoulder, falling down to the loins on the right side. The other attendant, a little girl, had massive gold bracelets and anklets, no mean burthen to her arms and legs. The former consisting of globules of wrought gold, alternating with smaller ones of carnelion. But enough of this.

Saturday, 12. This morning a respectable person (having much the air of a schoolmaster) entered with a party of half a dozen, and immediately in the midst of a crowd commenced an eloquent harangue to G. "They had heard of his fame, and were now come to implore his help in behalf of himself and friends." He then proceeded pathetically to describe their condition while enslaved by opium smoking, the ruin they were bringing on themselves and families, and their anxious desire to escape from it; and therefore pleaded earnestly that he would, in his great benevolence, pity them and do his utmost to help them, and their hearts would then overflow with gratitude to him. Although there was a turbulent crowd around him, and many others pressing their

individual wants, during this oration, the eloquent speaker was in no way embarrassed or hindered from proceeding.

To-day we unexpectedly received a letter from Mr. Medhurst, dated Tringano, Sept. 1st. He arrived at Singapore two days after our departure, and being unable to get a junk or ship to take him to Siam, Cochin China, or Camboja, got on board a small prow coming up the gulf as far as Sangora; he had already touched at Pahang and two other places, and anticipated visiting all the settlements on the coast where there are Chinese, and then hoped either to get forward to Bangkok, or cross over the peninsula at Queda, and return down the opposite coast to Malacca and Singapore. This was cheering news to us.

Sabbath, 13. This morning, before breakfast, four boat loads of women came, among them some respectable Cochin Chinese ladies, two of them very intelligent and polite in their manners, read the books in the Chinese language very fluently.

Upon the whole, this day has been remarkable for women and children, and also many opium-smokers. G. has been much refreshed in his labours, and calls it a blessed day.

At the request of Capt. Coffin, commander of an American vessel, I went and delivered a short exhortation to his crew from the parable of "the publican and Pharisee."

Monday, 14. To-day the great bulk have been rheumatic patients, many also came for books. Two Siamese requested each a sheet tract to put up in their houses: on telling them they would be of no use, as they could not read them, they said they had friends calling upon them, who could read and interpret the tracts for them. Latterly a good many Siamese have been seeking relief: during two or three weeks at first scarcely one except as a spy.

The Cochin Chinese come daily in considerable numbers, and seem an intelligent well-behaved people. The females are much more decorous in dress and manners than those of Siam, but too forward and loquacious.

Wednesday, 16. Chiefly women to-day. Latterly hardly any but Tay chew people; the Hainam, once so abundant, now seldom appear.

Last night one of the sailors, ill of the dysentery, died, and we have just seen his mortal remains laid in the grave! Several hours before his death the whole force of the



disease concentrated in the chest, and produced several violent convulsive fits, after which he fell into a stupor, or drowsy sleep, and so died insensibly away. He was a serious, well-disposed man, and we have a good hope that he died in the faith.

The other man is almost restored : another (the most dissipated of the crew) has died with the same complaint.

In the afternoon, accompanied Capt. Cook, we went within the city walls, to see the cavalry elephants exercised, but we were disappointed, none appearing except half a dozen long-tailed ponies, mounted by half-naked Siamese, in full trappings of all martial accoutrements. We were amply compensated, however, by the sight of some noble elephants, tied up in stalls, eating grass. One of the largest is of a dusky or cream colour, perhaps from ten to eleven feet high, and of a mild docile spirit. Some of the black ones are rather fierce, and manifested their displeasure at our near approach. I was much struck with the gigantic size and strength of most of these animals ; all that I have seen in England were but as a calf or ox compared with them. We entered a splendid pagoda, crammed with golden images

The principal part consists of a large quadrangle, with a lofty good-sized building in the midst, properly the temple or pagoda. A number of other buildings and pyramidal spires are scattered round, so that in the whole an area of perhaps 200 yards square is taken up. On each side of the quadrangle are galleries or cloisters, with rows of gilded gods and goddesses, seated on one side, bearing such a family likeness that all appear twin brothers and sisters, and the whole family, great and small, young and old, male and female, numbers probably from 500 to 1000! All were gilded and most of them scantily clothed with the yellow costume of the priests. One of colossal stature had a room to himself, where he stood erect, perhaps thirty feet high.

In a small but tall building, forming the vestibule at the north side, where we entered, was a large idol of Buddah, seated, like Jupiter Olympus, on the summit of a lofty craggy rock. At the foot, several figures of subordinate gods and demi-gods, with an elephant amongst them, were turned towards Buddah in an attitude of worship. The rocky mountain, though artificially composed, had a very natural appearance, and at a little distance the

whole scene, with the various figures in relief, deluded the imagination for a moment with the idea of reality. The whole of this pagoda has a splendid imposing appearance, and is not destitute of architectural taste and beauty after the oriental style. However, one of its chief recommendations to me is its cleanliness, and the absence of indelicate and disgusting pictures, which defile the walls of many others. All this glitter and pompous display of the works of man's hand seemed as nothing when we beheld the elephants—the stupendous and wonderful works of God !

Was much pleased on finding, in this courtly part of the city, a fine well-paved road, smooth and clean, running outside the walls of the palace several miles in circuit. On either side is a wide strip of fresh grassy turf, giving the whole a lively rural appearance. In this neighbourhood are scarcely any buildings but pagodas, palaces of princes, and elephant stalls. After wading along the muddy roads, which pervade almost every other part of the city, it is delightful to tread these clean spacious streets.

Friday, 18. These two or three days not so busy as usual. A good many women and chil-

dren. Our visitors more mixed. Siamese, Burmese, Laos, and Cochin Chinese have been in the room almost at the same time. The demand for books is fallen off a little, but several have come from a distance, and a serious enquiring spirit is apparent in a few who are desirous of searching the Scriptures thoroughly, and request us to give them complete sets. Several letters have been written by various individuals, politely asking for the whole Scriptures.

To-day we were present, a few moments, at a festival made by a Chinese neighbour, who is building a junk. The keel and a few bottom planks were already laid, and this was chosen as an auspicious day for nailing them. A feast was given to the workmen, and a liberal offering of sweetmeats and other dainties prepared for the gods, and elegantly set out on two tables, covered with embroidered cloth. The stem and stern of the keel were decorated with garlands and various coloured flags. On remonstrating with the owner on the folly of such wasteful profusion to the idols, instead of manifesting his gratitude to the God of Heaven, he pointed upwards to the sky, and said they were worshipping Sin tien,

and for further evidence directed us to the offering. Going near to inspect the tables, we were not a little surprised at seeing on each a tablet with "Shin tien" inscribed in golden letters, and ascriptions of praise and thanksgiving to him beneath; thus mixing up, like the Cutheans, the worship of the one true God with idolatry.

The owner has been with us once or twice, and, like many others, has got some vague notions of the truth, and is willing to shew at least outward respect to the Lord of Heaven. They waited till half after one, as the fortunate moment for fixing the planks, when instantly the gongs resounded, and several, flourishing their hammers, quickly rivetted the nails. Had any other hour been chosen for this important work, the fate of the junk would have been hazardous; more especially had the baneful hour of eleven in the forenoon been unhappily selected, the vessel assuredly would soon have come into imminent peril. Thus the votaries of idolatry and superstition are continually in the bondage of fear. They were much surprised to hear that we Christians had no fortunate or unfortunate days, but esteemed all days alike. In the evening

four of the workmen came to us for books. This was cheering and encouraging, after witnessing so much of their blindness and folly. May the Lord enlighten their minds, and lead them to a knowledge of himself.

Saturday, 19. Many women and children, and opium-smokers. Several inquirers for complete sets of the Old and New Testament. Some of them have already read detached parts and tracts, and gained some knowledge of the truth.

An old man presented a letter, in which he said he had read some of our books, and approved the doctrines, and requested further instruction from us. Two other persons came this evening from Kun cha se, a place in the interior, two days' distance, where are several thousands of Chinamen, employed on the sugar plantations. One of them was of a peculiarly modest pleasing spirit, and very intelligent. He had read the books with great pleasure, and had been led to reflect much about Sin tien, the true God. The knowledge he had gained in so short a time was evidently not inconsiderable. The truth appeared to have made a deep impression on his heart, and we felt almost persuaded he had "received it

in the love of it," and already rejoiced in the glad tidings of the gospel. G. addressed them both very affectionately and with much earnestness, leading them on in the truth, and exhorting them to a sincere and diligent perseverance in the ways of the Lord. Their attention was rivetted upon him all the while, and their animated cheerful countenances bespoke the gladness of their hearts. We have good hopes of both, and trust the Lord is leading them in the way to Zion. Such instances are truly cheering to our spirits in this dreary land of heathen darkness; they are like the gleams of sunshine irradiating the thick gloom, or rather the streaks of morning twilight ushering in the day after a long and dreary night.

The two European sailors being restored, went this evening to the ship, apparently grateful to the Lord for his sparing mercy towards them, after following their companion to the grave.

Sabbath, Oct. 20. On opening the door early this morning, a man put into my hands a long letter of thanks on the part of himself and brother for books given to them, which was warmly expressive also of their approbation of the doctrines contained in them.

Another entered shortly after, with three or four companions, having come a day's journey to see us. They had read some of the books with much delight, and felt grateful for them; indeed a desire of expressing their gratitude to us personally seemed to have moved them to undertake this journey. We rejoiced to see them apparently so hearty and of an upright spirit. The Lord seems to be stirring up many of the heathen, and that by the power of his word alone and blessed Spirit, for we can only say a few words at most to any of the multitudes that come to us, and usually have not the slightest recollection of even the faces of those "who return to give glory to God." On returning, a small stock of books was entrusted to them, which they cheerfully engaged to distribute among their neighbours.

Several other inquirers for books have also come this morning from a distance, apparently of a right spirit.

Addressed Capt. Coffin's crew from the parable of the king's marriage supper for his son, Matt. xxii. 1—14. Afterwards accompanied Capt. C. to look at the Phra klang's devil, a gigantic copper statue, seated on a lofty diminished square pedestal, about thirty



feet high and fifteen square at the base. The figure is apparently human, and not of fierce countenance, as one would naturally anticipate of a demon. The Phra klang calls it his "devil," which he worships through fear. It has just been set up, and latterly has occupied a great deal of his time and thoughts. He prides himself much on its size, measuring at least two yards across the shoulders, and from two to three tons weight.

Close by is a monastery of Talapoins, supported by the Phra klang, consisting of twenty small neat houses, standing a little apart; the whole forming a parallelogram of 100 yards by twenty-five. Each dwelling is merely sufficient for a single individual. The situation is shady and rural, and the inner area of the monastery traversed by neat gravel walks, and adorned with beautiful flowering shrubs; but the whole in a neglected slovenly state, like most other places of the same kind which I have seen. At the back of it we found some young Talapoins gambling. In the same neighbourhood the Phra klang is building a splendid pagoda. Three or four idols, which had already taken their station rather prematurely, were well plastered with lime and dust.

Some yellow rags were thrown about them, and a few flowers scattered at their feet as an offering.

One of the French Padres going up lately into the Laos country, was suspected, seized, and sent down a prisoner to Bangkok. It is reported they mistook their man, and imagined they had got hold of the English Padre. So they have been disappointed for once, and the wily Jesuits, who have long been busy setting traps for us, have at last fallen in themselves.

Monday, 21. A man, who has been a constant visitor, and takes a pleasure in looking over the books and putting them in order whenever he comes, called this morning, and said he had some important business to-day, and requested us to intercede for him with Tien kong, that he might be prosperous. He has read the books with pleasure, and has often interested us by his mild friendly spirit.

An asthmatical person called in the evening, who said he had come five days' journey, having heard of us from a neighbour who had been cured of the same disorder.

The poor blind man, who has long resided with us, and breathed out many a fervent ejaculation to Te kong, requested leave to come

to our evening Chinese worship. He knelt down and joined heartily in prayer, and seemed much affected with a few petitions in behalf of himself, and audibly re-echoed them. The scene was solemn, and deeply affected our spirits ; nor are we without hope that the Lord will yet have mercy upon him, and restore his sight, for he is able to open the eyes of the blind !

The poor dropsical man, who has also been long with us, is almost restored. The complaint was of old standing, the abdomen much distended, and the patient very weak, so that there was small hope of doing any thing for him ; but the Lord has granted his blessing, and thus encourages us to look for still greater things from his hands. The man is of a serious intelligent mind, and has read several of the books. He feels grateful to the Lord for his restoring mercy.

To-day some of the books were taken from a Chinaman by a Siamese. Not having heard of any seizures for some time past, we imagined all was now quiet, and that the poor people were suffered to take the books away without molestation.

Tuesday, 22. Several boats came in this

morning with men and women from Kun sha se, the greater part for books.

Our visitors to-day were chiefly Fokien and Hainam men. Several opium-smokers, both Siamese and Chinese. Blind people, of all ages and both sexes, still come in considerable numbers; three or four may be frequently seen entering at the same time, led by the hand of friends.

The old Tae kong (or mate) of our junk, who distinguished himself in beating the gong for the idols, called upon us to-day, being very ill of the dysentery. Only a few days ago he had a severe bruise from a fall, and came for relief. These sore and sudden afflictions may, perhaps, under the Lord's blessing, bring him to a sense of his folly and wickedness in serving idols. While on board the junk, we frequently remonstrated with him on this subject; but being in health and good spirits, he could then smile at our words.

Many of the crew have been frequent visitors. The Chun choo also paid us a visit to-day. He was in high spirits, and all his fears on our account are now dissipated.

The blind man joined us again at evening

worship. He was waiting some time at the door before we commenced.

Wednesday, 23. We were told to-day that the Esin Say (Chinese medical faculty) complain of us taking away all their custom. They can sell no medicines!

Just now at the full moon, for three successive nights, there is a splendid exhibition of fire-works. To-night was the commencement; but a severe thunder-storm coming on in the evening, with torrents of rain, would at least mar, if not prevent, the brilliant fête. The loud rolling thunder and vivid lightning seemed to mock their childish works of illumination, and the darkness of the heavens seemed as the frown of the Almighty upon their folly and wickedness; for this is all done in honour of their idols.

The master of the Cochin Chinese ambassador's junk has been seized for selling samsoo, a spirituous liquor distilled from rice. The ambassador is also said to be implicated.

The old governor of Packnam is put in prison for some nefarious transaction.

Thursday, 24. We went up the river this evening with Capt. Coffin, in his boat, to see

fire-works. The king being usually present on the second evening's exhibition, we expected something peculiarly brilliant. We took our stations in a water-house belonging to prince Chroma Th'bet, opposite the palace, awaiting the commencement. The prince, being told we were there, called us in, and treated us with tea and sweetmeats. Being much too early for the fire-works, we sat with him till near midnight. On entering, we found him sitting before a rich but tawdry display of glass and China ware, mostly of European manufacture, arranged on a wooden terraced table, brilliantly lighted up with lustres, and adorned with various beautiful flowers, particularly the lotus and a delicate white lily. His mind was quite taken up with these and similar trifles. He brought out a broad-brimmed Quaker's hat, and a crimson and gold robe, which had been presented to him by the king. The hat was trimmed with gold ornaments, in the Siamese style, and surmounted by a glittering spiral pyramid. From our previous *sober-minded associations* we could not restrain a smile on seeing this hat so gaily decked out. Had any of our good *old-fashioned* friends been present, I am sure they would

have been not a little astounded in seeing so plain and important a part of their garb thus converted into a splendid bauble. The jackdaw strutting in pigeon feathers was but a small change compared with this.

A young Laos boy played a small English barrel organ most of the time we were there. The prince commanded in the late war against the Laos, and brought away several slaves, particularly children, boys and girls, which he has now constantly about him for attendants, neatly dressed. He has also many Malay slaves, brought from Quedah.

A young prince was there, son of the late king, and at present a Talapoin, apparently of an amiable cheerful spirit, and whose mind only needs cultivation. We found him in the water-house, and had a long conversation with him previous to seeing the older prince, his cousin. He is fond of Europeans, and, on the present occasion, liked to talk with us. He was a good deal taken up with a musical clock, and very curious in examining each of our watches, and seemed desirous of having a gold one. The Phra klang has a son about the same age (twenty-one), of a like amiable spirit, but of a more serious inquisitive mind.

He has some knowledge of mathematics, a turn for mechanics, and is curious about European inventions. Both of these youths bear a good character, and would gladly go to Europe, if permitted.

The fire-works commenced about twelve. A great number of illuminated airy fabrics, in the shape of columns, ships, pagodas, &c., were successively launched and floated down the river slowly and majestically, exhibiting a brilliant line as far as the eye could extend. After these had sailed away, a fire-tree suddenly sprung up, as by magic, in the middle of the river, covered with leaves and fruit, which soon began to fall down, and in a little while the tree was quite bare. Then followed a furious storm of rockets, and fountains sending up a fiery shower. The whole scene was lively and brilliant for about an hour, and might amuse children. The evening was calm and the heavens clear and lovely. The moon in a full orb was "walking in brightness," attended by her glittering train of stars, and eclipsed the splendour of all these fires lighted up by the hand of man. These soared and flared for a moment, and then vanished in smoke, while the lights of heaven shone with



a steady brightness, and when the f were all gone out, they still kept their and beauty. Thus the works of God a most glorious when man vainly endeavo vie with them !

Friday, 25. A very busy forenoon. well-behaved intelligent people, most of desirous of books, and the greater part w complete sets. Several old persons sta good while after the bustle was over, an down in different parts of the room re the books.

Some opium-smokers came to report recovery, and brought their friends with to be cured. For three or four days patients, after taking the remedy, suffi verely and have restless nights. Those addicted suffer most, and become very for want of the usual stimulus. The car spirit is then useful in rooting out the e of the opium and invigorating the constit and seems a powerful auxiliary to the e while acting also as an antidote to the op

A busy and pleasant morning. Man spectable and intelligent persons for b and anxious to obtain complete sets c Scriptures.

The young prince we met with the other evening sent for an English book we had promised him. I sent him my small English pocket Bible as a present, and earnestly pray that the Lord may grant him the blessing of his Holy Spirit to guide him into all truth. He writes and speaks English a little, and seems desirous of cultivating it more.

A Siamese lady, with a long train of attendants, brought her son to be cured of opium-smoking. She sent in a large and elegant present of plantains and oranges.

A Hainam man came to-day, sadly afflicted with disease. From the beginning we have only had another *similar* patient from this people; a singular and honourable testimony in their favour, when contrasted with the immense crowds of their countrymen from other parts, miserable victims of this disease! Amongst the Tay chew men especially it has made dreadful ravages. The female patients of this class are chiefly Cochin Chinese. One native Canton woman was lately here, who is said to be the only *genuine* Chinese female in Bangkok!

Of all the old patients who have attended a considerable while, and such as were afflicted

with inveterate complaints, only two or now remain, the rest, through the blessing of the Lord, have been restored, and many come to make a grateful acknowledgment of the mercy.

Tuesday, 29. An old man (a frequent visitor) presented us with a long complimentary letter; the main purport of it was to borrow money from us. He has frequently been and busied himself amongst the books, and expressed his desire of becoming a Christian, particularly in a long inflated epistle, written to us some time past; but being of a foolish and loquacious spirit, we had little confidence in all his professions, and suspected him from the first. He is fond of reading to the people in the room, and displaying his superior knowledge and talents.

Another person, quite a contrast to the former, called soon after. He never speaks but when absolutely necessary, has a settled countenance and prepossessing manners, takes much pleasure in examining books, and to-day earnestly sought for a complete copy of the sacred Scriptures. He has been often here, and interested us by the serious, inquisitive spirit apparent in his

tenance ; but being so extremely taciturn, we have gained little knowledge of him. These two persons form two distinct and opposite characters. While the former endeavours, in every possible way, to make himself known, the latter is equally studious to conceal himself.

Thursday, 30. The young prince Chaou krokh Lin Pra Rat sent his messenger to say he will visit us in a few days, but must first purchase a European dress, — jacket and trowsers, hat, shoes, &c., to avoid discovery. He wishes to have a translation of the note, sent with the Bible, in the Siamese language. Wrote a short note to him, accompanied with the Roman alphabet, pen, and paper, at the request of the messenger.

Saturday, Nov. 1. A few days ago, on looking over our stock of books, we were surprised to find only two boxes left ; and on going to the temple this evening, to see what remained of Medhurst's books, were still further surprised on being told by the Chinese priest that crowds of Chinamen had been and taken away all the books, two, three, and four, &c. in a hand ; not a scrap was left behind. In this way they have been dispersed, perhaps quite as well as

by our own hands. We rejoiced that they had not fallen into the hands of our enemies. The royal prohibitory edict has doubtless done much towards exciting this craving demand for the word of God. We shall probably be reduced to absolute want before fresh supplies can arrive. Many are still asking for the bread of life, and in a few weeks we shall, perhaps, be closely besieged. Of twenty-seven boxes, (including three of Medhurst's), twenty-five have been emptied, and the books scattered abroad among the people in little more than two months.

Sabbath, 27th. Spoke to Captain Coffin's crew on the fear of the Lord, from Psalm ciii. 10. Was pleased on finding the "Cowes Ladies' Bible Association," inscribed by the hand of a lady in a small pica Bible lying in the cabin. I have been in very few vessels that had not some interesting memorial of that noble institution, the British and Foreign Bible Society.

The young prince\* (to whom the Bible was

\* We have found some difficulty in ascertaining exactly who, and of what family, this prince is. At our first introduction, we were told he was a son of the late king; since then we have been assured he is a younger brother of the

sent yesterday) sent a messenger with a request to see one of us. G. was dissuaded from going on account of the distance. The messenger, however, returned and was very urgent with him, saying, the prince wished to have some account of the contents of the book given to him, and had also a small sore for him to heal.

Sabbath, Nov. 2nd, 1828. The young French padre, who was lately up in the Laos' country, and put in irons by the Siamese, became deranged a few days back. The bishop sent his compliments yesterday, requesting one of us to come down and see him, it being previously intimated that we should gladly render every assistance in our power. The captain of the port called this morning and took G. down to the bishop's in his Sam pan. He met with a courteous reception from the bishop and another young padre, and had some conversation with them. The unhappy invalid strenuously maintained his sanity, and supported it by ingenious reasoning. He could not conceive why they imagined he was prince Chroma Th'bet, at whose house we met with him. He himself is only pleased to give his name, "Chaou Khrok Lin Pra Rat."

ill and had need of physic; and assured G. though glad of the honour of a call from him, he had not the least need of his assistance. His conversation appeared so rational, that G. would not have suspected his disorder if not previously informed of it. He had rejected all medicines prescribed by Siamese doctors.

This evening an old woman going along the path behind our house, stopped and put down a plantain leaf with something upon it at the junction of two ways, then with a large knife made a cross upon the ground before the leaf, and immediately went away. During this mysterious ceremony I stood at a distance, and after she was gone went and examined the leaf and its contents. I found a little dish of dainties, intended doubtless for some fastidious spirit; two or three handfuls of rice cooked in different ways; a slice or two of plantains, the tail of a fish, China plums, beetle-nut and sirah, with a little tobacco, made up this ghostly meal. Some fragrant and pretty white flowers garnished the dainty fairy board, and at one corner a piece of incense was blazing.

Monday, Nov. 11th. During last week fewer visitors than usual. The people, as if aware of our scanty remnant of the bread of

life, do not come in such crowds as formerly, yet several have been inquiring expressly for the "Sing chait," (holy book,) and returned empty with regret.

Last night a person presented us with a short but interesting letter, evidently the warm and genuine effusion of a full heart. His joy in having found the gospel treasure seems unbounded, in which several of his friends also participate. Our own hearts were also set on fire by it, and our tongues cheerfully paid the tribute of praise due to the Lord.

A person of a mild quiet spirit, who has long been attached to us, requested leave to join us at evening worship a few days back. His heart seemed full, and he was much delighted in being permitted to worship "Te kong." This, with the presence of the blind man, our constant attendant, deeply affected us, and G.'s spirit was much excited in pleading for the poor heathen. The same man presented us with some oil, to burn in the lamp when reading the "holy book" at night, certainly for a much more rational purpose than another person's present of a couple of large candles *to burn in worshipping* "Te kong," after the manner of idolaters.



On Saturday a respectable person suddenly entered the room with a handful of blazing incense-sticks, apparently intending to burn them before us. G. rushed towards him, snatched them out of his hands, and dashed them into the river, and admonished the man severely on his folly and wickedness. He was taken quite by surprise at this rebuke, having come probably in simplicity and ignorance, like the foolish Lycaonians who wished to do sacrifice to the apostles. Shortly after, another respectable young man came on a secret errand, and put a short letter into our hands of a very different nature from any we have yet received. He got a decisive answer. We can say with Gallio we will have nothing to do with such matters.

The two circumstances above are probably a fresh stratagem of our spiritual adversary. Having failed in his former character of a "roaring lion," he now comes with a smooth face to allure us by his wiles; but the Lord keeps us, and breaks every snare set for us.

The beautiful shark and serpent which I saw floating on the water, during our voyage hither, appeared *then* as emblematical of the double character in which Satan might probably

assail us here, and now we have seen the accomplishment.

Saturday, Nov. 16. Another person entered the room with lighted incense matches to burn before us! On being smartly rebuked, he said he was doing this out of gratitude for the holy books which he had read. They do these things in simplicity and ignorance, and are not aware of that subtle, deceiving spirit which actuates them. It has often grieved us to see the idolatrous servility of the people while crouching like dogs at the feet of a fellow mortal, and scarcely can we restrain them at times from such abject degradation in our presence. This custom is more prevalent amongst the Siamese than any other nation of the east; but the Chinese, and others residing here, particularly the Portuguese, fall into it. The bishop and priests accept, if not require, this homage from them. We have seen these wretched Christians bow down and kiss the hand of the bishop and priest!

The old Chinaman Hing, who has been assisting us in the Siamese languages some time, came to reside with us yesterday. We hope now steadily to follow up our first draft, or rough translation, of the gospels from the Chinese into

Siamese. Our other assistant, Hom, the Burman, writes from Hing's dictation.

Monday, 18th. Yesterday and to-day good many visitors, and several enquirers for books, particularly the Scriptures. One person, looking through our bed-room window, and seeing three copies of the psalter lying for private use, earnestly desired them. Thus they would deprive us of every leaf of the word of God.

This day we had the pleasure of seeing our translation of the first chapter of the Gospel of St. John completed in Siamese. Praised be the Lord for his help and blessing! It was begun a week ago.

We were much interested in seeing four old gray-headed women sitting in the room waiting for medicine. They told us they were Moans (or Peguans), a people mainly subject to the Burmese, but speaking a different language from the Burman. Latterly, we have a good many persons of the various surrounding nations, especially Burmans, and a few Cambojans.

Monday, 26th. Only a few sick people still visit us daily, so that we are able to give much attention to the Siamese language, and get on with the translation of John. We feel per-

suaded that this is the work which the Lord appoints for us at present, having caused a remarkable and sudden cessation in our other labours; and the able assistance we derive from our two native helpers, encourages us to persevere and hope for the Lord's blessing. We ourselves are yet very imperfectly qualified for the work of translation, but the peculiar facilities we enjoy through the Lord's favour for prosecuting it ought not to be neglected.

A few days ago, Mr. G. was suddenly taken ill. One day he was completely disabled for his labours and grew very weak, but was soon graciously restored by the Lord. Just about this time the weather changed and the nights were shivering cold. The monsoon set in from the north the middle of this month, and a steady, fresh, cool breeze has blown ever since. The raw mornings remind me of the weather at home towards the middle of September. The season is quite cold enough for us, and forms an agreeable tropical winter. During the day a cool breeze and intense sun are felt at the same time. We had some sharp northerly winds the latter half of September, but no settled cool weather till the north-east monsoon set in.

My health has been tolerably good, except obstruction of the bowels, which is still obstinate, and makes medicine almost as necessary as food. Our sedentary occupations doubtless contribute much to produce this unpleasant state.

Thursday, Dec. 5th. Latterly have had a small increase in the number of sick visitors, the greater part Burmans and Moans. Going on steadily in our other labours of translation, &c.: now got to the eighth chapter of John, and enjoy a sweet sense of the help and blessing of the Lord in our humble work.

Sunday, Dec. 14th. The last few days a good number of sick people. Many Burmans and Moans, and a few Cochin Chinese. Yesterday the king's master architect, a native of Cochin China, was here; apparently a good-natured well-disposed man.

My fellow-labourer has been out amongst the people, once or twice, to speak with them in their own houses, and is just gone out into the neighbourhood this morning.

A few days ago my health had a severe shock from a sudden bilious attack. I was brought down exceedingly, and nearly lost all my strength, and staggered like a drunken

man in walking. G. was alarmed, and thought I was hastening to the grave ; but the Lord mercifully raised me up again, and in a few days restored me to my former health and strength, which at best is very feeble, so that I can bear very little bodily or mental exertion ; my head especially is weak and nervous. I hoped the cold weather here would have been very beneficial, and recruited my health and strength, but little alteration is yet apparent. The Lord's hand alone sustains me, and he is pleased now and then to show me how frail I am. Oftentimes he hath brought me to the brink of the grave and raised me up again in a signal manner. O that I may consider my latter end, and remember all the Lord's mercies, and render up my life and strength into his hands as a willing sacrifice, acceptable through his beloved Son, my blessed Redeemer !

Friday, Dec. 19th. Yesterday our old Chinese assistant, Hing, returned from a visit to some of his friends in no small alarm. His fears and suspicions were awakened lest he should come to some harm for engaging with us in the work of translation. He has several times before had fits of alarm on the same

account, and we have found it difficult to repress his fears, and occasionally have been obliged to assume a firm tone. He is, indeed, of a warm, generous disposition, and much attached to us, and most gladly renders us every assistance he can; but like every other heathen (especially in such a country as this), is in bondage through the fear of man, and cannot comprehend the nature of that faith which overcomes the world, and enables the Christian to cast every care upon the Lord, and go on boldly in a righteous cause. Our other assistant, Hom, a simple-minded, good-natured man, caught the infection from the old man, and went home in the evening sorrowful and dispirited, and we feared he would hardly dare to make his appearance this morning, but he came in pretty good spirits, and the cloud of terror which hung over them both has passed away, and they begun their work without the least hesitation. Our subtle and malignant adversary has often been busy in sounding an alarm, and working upon the timid spirit of our weak friends and fellow-helpers in the work of the Lord, but hitherto his wiles and artifices have been frustrated, and on every fresh attempt to dismay us, or hinder the work,



the Lord has supported us, and given us renewed strength and boldness; and we have confidence in the Lord that he will continue to help and defend us till we have fully accomplished our appointed work amongst the heathen.

Was much comforted in reading the sixth chapter of Nehemiah, which I turned to accidentally this morning.

Monday, 29th. A moderate number of sick persons still visit us: greater part Moans and Burmans. A respectable female Moan, evidently a person of high rank, with a numerous train of male and female attendants, came yesterday. She is young, and of an interesting appearance, but much emaciated, having recently suffered from the absurd and cruel custom of exposing females for several days to a hot fire immediately after child-birth. She is said to be the wife of a Peguan chief, who commanded the Siamese forces on the Burman frontier during the late war, and proposed joining the English. He is called Ron Ron by Wilson in his "Documents of the Burmese War."

Finished the translation of John, and commenced that of Luke a few days ago. Latterly



the work has gone on very well, and we feel deeply sensible of the help and blessing of the Lord, to whom be all the praise and the glory. Our two fellow-helpers behave well and are in good spirits. The old man, Hing, pleases us much: he has a sound mind and inquisitive spirit; is meek and teachable; approving the truth, which apparently begins to make some impression on his heart. He counts it an honour to be a worshipper of the true God, and sees clearly the folly of idolatry. At first he was too fond of fine language in translating, but we have gradually weaned him from it, and his style is now almost as plain and simple as we could wish.

Three or four men, employed by the king, are engaged in the same work. They are translating some of the tracts, but not having a good knowledge of both Chinese and Siamese make many gross blunders. Hence the king complains he can neither find head nor tail.

Last night we walked out to the city, and went a short way inside the walls. It is evidently much larger than a stranger would at first imagine; the trees shrouding a great part of it from the view of a spectator. Within the walls the scene is rural and interesting, appa-



rently a grove interspersed with houses, pagodas, palaces, &c. The road is clean and wide, and runs parallel with the walls, which are pretty thick and substantial. We crossed a good stone bridge, wider than London Bridge.

This morning an eminent personage paid us a visit: a hadgee and priest of Islam. He has made three pilgrimages to Mecca, but is much defiled with leprosy, and requested medicine from us. G. asked him why he did not apply to the Arab physician who lately came hither. He said he had, but was no better.

Jan. 1st, 1829. Some days past an increase of visitors. Several priests (Talapoins), mostly with trifling complaints. Half a dozen in their yellow dresses were in the room to-day, at the same time, taking medicine, chiefly old men with slight colds. One aged priest comes daily for medicine: he has a venerable appearance, and bears a long pilgrim staff in his hand.

Sabbath, Jan. 4th. Went down the river side this morning two or three miles, expecting to meet with a few Chinese, but found scarcely any but Burmans, dwelling together in their own camp to the amount of a thousand or more. Were soon recognised by several

poor invalids who had been to us for medicine. At the further end of the village we came to a pagoda, and were instantly surrounded by Burman priests of all ages, being known by several who have come for relief to us. We were greeted in a most friendly manner, and invited into the house of the chief priest. Mats were spread on the floor for us and we sat down, surrounded by a crowd of them, and conversed a little, as well as we were able, in the Siamese. They showed us some of their sacred books written, or rather engraved, neatly with an iron pen on leaves in the Burman character and language. One of them, an intelligent young man, read a little for us and gave the meaning in Siamese. Wishing to leave "a word in season" for them, and willing to trust to the pen rather than a stammering tongue, we wrote on a blank leaf of a book this short sentence—"The God of Heaven sent his Son Jesus Christ to redeem the world"—(Phra Chaon Fá cháí look chu yasoo keeto chooi chat). They seemed to understand it, and translated it into Siamese.

Afterwards went into the pagoda, which has a more cleanly and respectable appearance than most of the Siamese. A cluster of idols, molten

and graven, stands at the west end, where we entered, of various sizes; Buddah towering like a giant monarch above the rest. The walls are covered with paintings, depicting in glowing colours the mythological fictions of Buddhism, reminding us of the classical stories of Greece and Rome. In a multitude of compartments, Buddah forms a prominent object, attended by a train of inferior deities and priests, variously grouped and intermingled with pagodas, groves, &c., occasionally forming a picturesque and beautiful landscape. Though there was little to shock the feelings of delicacy, yet there was nothing to impress the mind with serious thoughts, or elevate it towards divine things. At best the whole could only amuse a light spirit. A few subjects were absurd and monstrous. In one part a white elephant was about to devour Buddah, beginning with his feet! Several young priests stood by while we were gazing at these things, and seemed anxious to know our thoughts. A few words, dropped about their vanity, were taken in good part. One or two of the company turned towards the idols, and lifting up their hands in adoration wished us to imitate them, but pointing upwards, we told them the

God of heaven was alone worthy of man's adoration. He was far greater than Buddah and all false gods, and could not be seen by mortal eye, yet could see all upon earth. One young man, zealous above the rest for the honour of his gods, addressed us warmly on the subject, but at once destroyed the whole force of his arguments and eloquence, by admitting that all these gods of brass, and wood, and stone, had mouths, but could not speak—eyes, but could not see—and ears, but could not hear! The laugh of the rest was immediately turned against him.

This pagoda is situated in a rural and sequestered place, and pleasantly shaded with trees. The dwellings of the priests are small, detached, and numerous. The whole establishment consists of fifty-eight persons, some of them mere boys. A few nuns reside in contiguous dwellings, chiefly old women, clothed in white, having shaved heads like the priests, and are employed by the latter as domestic servants.

On leaving the pagoda we emerged on a wide expanse of paddy fields, just white for the harvest, presenting a most delightful scene, and cheering to our eyes, which rarely enjoy

such a sight. Numerous companies of reapers were scattered over the ample surface, busy at their work. All was smiling and exhilarating to our spirits, and had it not been the Sabbath not one displeasing thought could have arisen in our breasts. At a little distance in the fields we espied a small spiral pagoda, rising out of a clump of trees, forming a pleasing object in the midst of the corn. We instantly resolved to visit it, though exposed to the fervour of the meridian sun. We found here nine priests, dwelling together in one house; a mere detachment of the large pagoda we had just left. Here also we were recognised on our approach by a young man standing at the gate, who came forth to meet us, and invited us in. We entered and sat down in an open building in front of their dwelling, with several others already seated. We opened the conversation by turning their attention to the poor people reaping in the fields, by whose toil they themselves are mainly supported, and asked what was their employment. They said they were not allowed to do any work like the common people, but were engaged in prayer and reading. Several children were playing around us, and knowing that the priests are forbidden

to marry we enquired whose they were ; do they belong to you ? No, said the young priest shaking his head as if nettled with the question ; they are Lân (nephews and grandsons). We left them just sitting down to their second and last meal, at noon. They had a homely but plentiful board, each having a large dish of rice before him. Observing them beginning to eat without the least ceremony or expression of gratitude, we told them they ought first to look up to their heavenly Benefactor and give thanks for his bounties.

In returning through the village by a different route, we saw many women busily employed in spinning and weaving silk and cotton, most of them seated at their doors, or in an open verandah by the way-side. Indeed a pleasing spirit of industry pervaded the whole place, and all its inhabitants seemed cheerful and happy, though living here as strangers and unwilling exiles from their native country. Several of the women came out of their houses and greeted us with much friendliness, having been G.'s patients. Met with a few Chinamen before reaching home, and gave away most of our tracts. Here we were more at ease, and, as it were, amongst old acquaintance,

and our tongues were immediately loosened. To the Burmans and Siamese we can yet only speak with a stammering tongue, or like children lisp out a few words in our heavenly Father's name to these poor idolaters. However, we returned home from this excursion with joyful hearts, thankful that we had been enabled to drop a word here and there for the glory of our God and Saviour Jesus Christ. In the afternoon about a dozen Burman priests, most of them from the pagoda we had visited, came to return our visit and to get medicine.

Towards evening the lady of the Peguan general, who was here on Monday last, came again with her usual retinue of male and female attendants. She was much better, and in cheerful spirits. She sent in a present of sugar-candy in a silver bason.

Tuesday, 6th. Burman priests and nuns are now our chief visitors. The latter mostly old women, readily known by their white garments, bare shaved heads, and a string of beads round the neck. Many of the priests also are decked with this ornament after the Romish fashion.

Sabbath, Jan. 11th. Were out most of the forenoon in the gardens on the right of Sam



Pëen. Occasionally passed along pleasant shady walks in the half cultivated jungle, which now and then intervenes for a considerable extent between the gardens, having a few houses and hamlets of the Siamese scattered over it. While enveloped in this shady wilderness, we could have fancied ourselves fifty miles from the city.

In returning we saw the people burning the two dead bodies of a Siamese and China-man near a pagoda. A few friends of the deceased were present, looking with apathy on the mournful scene. A white cloth bound round the waist indicated their connexion with the dead, and was the sole emblem of sorrow. A band of music was playing a lively air! On our arrival at the place the bodies were almost consumed; we could just discern part of the skeleton of one corpse. Chaon Phya Ma ha yo ta, the Peguan chief before alluded to, called soon after we got in. Had a little swelling of the glands of the neck. He sat down and conversed very freely a good while with us. Said he was much attached to the English, and seemed proud of his acquaintance with Captain Burney, who was his intimate friend. His lady and Mrs. Burney, he said, had one

heart! He appears a mild, good-natured man; was very friendly, and at parting shook hands with us in the true English style.

Sabbath, 18th. Were out this morning three or four hours in the gardens, and penetrated further than last Sabbath. Had a delightful walk in the shady paths, being effectually screened from the burning sun by the dense foliage of trees. Found many China-men busily employed, either in cultivating their gardens, or preparing vegetables for the market. They are, indeed, never idle. Their gardens are kept clean and neat, and often laid out with such taste and elegance as would even be admired in England. They form a perfect contrast to those of the Siamese, which, like the garden of the sluggard, are slovenly and overrun with weeds. We met every where with a most hearty and friendly reception, and sat and conversed with several in their houses, to most of whom we were previously known. Fell in with the captain of a junk from Singapore, who immediately recognised us, and introduced us to his friends, who gave us a treat of sweetmeats. My fellow-labourer having just heard that the Batavian Society are giving up the Chinese Mission in despair, it was ex-

ceedingly refreshing to our spirits to meet with such a reception from this despised, neglected people. Many of our brethren, also, at home are growing weary and faint in the mission, but the Lord will, perhaps, soon put them to shame and confusion, and accomplish his own glorious work amongst the Chinese when they least expect it. We have, indeed, many cheering signs to encourage us to go on, and not to slack our hands in the Lord's work.

Friday, Jan. 23. Early this morning the house was beset with a party of soldiers and police, headed by an impudent China-man. Being informed that we sold opium, they had come to search the house. We did not suffer them to enter till the captain of the port came and said it was by the Phra Klang's order. We then opened our trunks, and allowed them to search the whole house in his presence. Afterwards, it seems, the Phra Klang was a little afraid or ashamed of his conduct, pretending, after all was over, in the presence of Captain Coffin, that there was a mistake; he was not aware they had been searching *our* house, but supposed it had been a *Chinese* doctor's.

Information had been given by some one,

whom we supposed had been recently a near neighbour, that we sold opium to China-men, having seen two bags go from us. We insisted on the police bringing this man to us, but no one knew him. We understand it is required by a recent law, to confront the accuser and accused. The whole party, chiefly soldiers, amounted to twelve or fifteen. All of them were very timid, and one or two of the principal said it was an unpleasant task, as they were convinced of our innocence. G. gave some medicine to one of them, and treated all the rest with a cigar. The whole neighbourhood was roused, and expressed their indignation against such conduct.

It is said, under a case of false accusation, the accuser must pay thrice the value of the contraband article, and suffer six months' imprisonment. Last night G. and myself had each a dream, apparently premonitory of this affair. I dreamed of war, and he of the persecutions of the early Christians, being much refreshed by their joy and fortitude. Just before the party came, I read the 12th of Luke in course, and enjoyed near and sweet communion in prayer. Faith was in such lively operation, as to surprise me. Having a small

quantity of crude opium in a chest, for medical purposes, we were a little apprehensive of some trouble if they got hold of it; but G. said, on opening the door for them to come in and search the house, he felt perfect peace and a full confidence in the Lord that he would protect us; and it is very remarkable, that on his telling them two of the small boxes contained medicines, in one of which was the opium, they had no desire to open them, while, on the contrary, they searched all the rest diligently, and ransacked the whole place. G. said afterwards "the angel of the Lord preserved us!" He seemed, indeed, to have closed their eyes.

Latterly, an increase of visitors, especially China-men, for books. Several Hainam men, newly arrived by the junks, have visited us. We have just received five boxes of books from Malacca, by Captain Coffin, and expect more by Mr. Hunter's vessel.

Sabbath, Jan. 30. Went this morning to see the king of Laos and his family, lately taken prisoners and brought hither in chains, and during the last fortnight have been exposed to public view in a large iron cage! The news of these captives, and their subse-

quent arrival, caused great joy to many, and Phra Klang and other high personages were long busied in devising the best mode of torturing and putting them to death.

We were disappointed in not seeing the king. For some reason or other, he was not brought out to-day. Nine of his sons and grandsons were in the cage; most of them grown up, but two were mere children, who deeply affected us by their wretched condition, all having chains round their necks and legs. One particularly, of an open cheerful countenance, sat like an innocent lamb, alike unconscious of having done any wrong, and of the miserable fate which awaited him? Most of the rest also seemed careless and unconcerned, and ate the rice heartily which was brought to them. Two or three, however, hung their heads, and were apparently sunk into a melancholy stupor. Now and then they raised them, and cast a momentary glance upon us, their countenances displaying a wild and cheerless aspect. The sad spectacle exhibited by these was heightened rather than alleviated by the laughter and playfulness of the boys.

Close by are the various instruments of torture, placed in terrific array. A large iron

boiler for heating oil, to be poured on the body of the king, after being cut and mangled with knives! On the right of the cage a sort of gallows is erected, having a chain, with a large hook at the end of it, suspended from the top beam. The king, after being tortured, will be hung upon this hook by the chin. In the front there is a long row of triangular gibbets, formed by three poles joined at the top, and stretching out at the bottom, to form a stable basis on the ground. A spear rises up from the common joining of the poles a foot or more above them. The king's two principal wives, and his sons, grandsons, &c., amounting in all to fourteen, are to be fixed on these as upon a seat. On the right of the cage is a wooden mortar and pestle to pound the king's children in.

The people are exhorted to go and see the captives while thus exhibited, previous to execution, and expected to rejoice on the occasion! Lately, two or three days were expressly set apart as days of joyous festivity! A theatrical exhibition of Siamese players was going on close in the neighbourhood, in full view of the melancholy scene we were contemplating. The theatre being open, the

spectators might amuse themselves by casting their eyes alternately on these two different scenes.

Captain Coffin saw the old king of Laos in the cage a few days ago. He seemed low spirited but calm, and addressed a few words to Captain C., saying the king of Siam had formerly behaved very well to him, and had received him in a very respectful manner when he formerly came to Bangkok. Fear or policy might probably induce the poor captive monarch to say these smooth words, as they would doubtless come to the ears of his Siamese majesty.

On returning, conversed with several Chinese men, and were glad to find many of them acquainted with our books and the way of salvation by Jesus Christ. All gave us a patient and kind attention, and some were apparently desirous of knowing more of these things.

Tuesday, Feb. 3. Last night had a call from two Cambojan princes, brothers, introduced by Mr. Carlos. They sat with us some time, conversing in a frank and friendly manner. The younger brother seems intelligent and of an inquisitive spirit, has some knowledge of Portuguese and English, and wishes



to cultivate a further knowledge of European languages and literature. One of the children of the elder brother being unwell, he sent his boat this morning for G. to go and see it. The prince gave him a hearty reception, and treated him with a handsome collation of sweetmeats and tea. He found the child very ill, almost in a state of mental derangement, and prescribed a vomit and blister to the head.

Wednesday. The prince's servants came this morning, saying the child was tranquil and had slept through the night, which it had not done the two preceding nights. The vomit had acted powerfully.

A few other Cambojans have come to us. Hitherto we have had scarcely any of this people. Probably after the prince's visit there will be a movement amongst them. At present the Môans and Burmans are principally stirring. This morning the room was crowded with persons of both these nations.

Tuesday, Feb. 10. Latterly the room has been filled every morning for two or three hours; greater part Môans, some Burmans, and a few Siamese. Presents of fruit, &c. have rained upon us more profusely than ever.

The Mòans especially are anxious to shew their gratitude ; scarcely one of them thinks of coming without a present. Women constitute the bulk of the visitors, and are exceedingly troublesome and difficult to satisfy.

This morning a Mòan of rank came, with two or three attendants, exceedingly emaciated, apparently in the last stage of consumption. He brought a large present of choice fruits.

The child of the Cambojan prince had been in a favourable state several days, but is now relapsed. G. was there on Sunday, and had a good deal of friendly conversation with the two brothers. The younger improves on acquaintance ; being a little reserved, his character is only gradually disclosed. G. thinks him very intelligent, and intends giving him an English New Testament, which he requests.

The lady of Ma ha yo ta came on Sunday, much recovered and in high spirits, for which she seemed very grateful.

Sabbath, Feb. 15. During last week a good number of patients daily, chiefly women. Mòans and Burman still greatly predominate. A few Cambojans and Laos. Several Hainam

people, lately arrived in the junks, have come for books.

After going out amongst the Chinese awhile this morning, both of us went to see the elder of the Cambojan princes in a boat he sent for us. The child is much better, though in a weak state, and was perfectly quiet and sensible. We sat a short while in the outer room, or hall of audience, previous to the prince making his appearance. Many persons, chiefly his own people, were loitering in the room or playing at chess, and a few others waiting an audience. The prince received us in a friendly manner, ordered some sweetmeats out, and sat with us a good while in familiar conversation. He seems a good-natured, simple-minded man, and he, as well as many of his court, were taken up in scrutinizing very minutely my dress, unbuttoning the waistcoat, &c., for an interior survey of the under vestments. My white jacket and blue striped waistcoat took his fancy the most, and he seemed desirous of obtaining something similar. On promising to give him their fellows, he was highly delighted. The younger brother came in to request us to call and see one of his children,

which was unwell, as also one of his wives. He is more sober-minded than his elder brother, and not so taken up with trifles. He brought out tea and coffee in the English style, in neat porcelain, and had provided two chairs for us. He opened an English Testament we had given him a few days ago, and asked the pronounciation of several proper names. He is fond of European manners and customs, and desirous of learning English.

The simplicity of ancient times was vividly brought to our minds on observing a pair of silk looms standing in the verandah, close at the entrance of the hall. The spinning and weaving of silk occupies most of the Cambodjans. We saw many thus employed in the neighbourhood of the prince's residence.

The palaces of both these princes are mean and badly situated, indicating their fallen state and vassalage. A show of dignity, however, is kept up, and a tawdry air of grandeur thrown around them, shewing what they have been rather than what they are.

After leaving the house of the younger brother, we went further up the river, to see a respectable Mòan, who had also sent his boat

and his son for us. A few days back he was brought to our house, borne by some of the people, apparently in the last stage of consumption, and extremely emaciated. He and his friends were anxious to know if we could cure him, but he was plainly told that the help of man was vain, and directed to look to the Lord alone, who could restore him if he so fit. We pointed him to Jesus the Saviour and the divine physician, and exhorted him to pray to him for help. A Chinese tract against idolatry was posted up in the house of this person, having been got from us a few days ago.

Monday, 16. An instance of little-mindedness and jealousy occurred this morning amongst the women. One of them, a Burmese, called Nang Mew, an old patient, remarkable above the rest for her meek and quiet spirit, was detained by severe illness for several days past at home, and G. sent her medicine. This morning, being better, she came with her neighbours, bringing a present of fruit, when most of the others were stirred up with jealousy against her, on account of the peculiar favour shewn to her by G. in sending her medicine, and while in the room bit

taunts were thrown out against her, and some of them menaced her and stamped with their feet on the ground.

Sabbath, 23. G. was out this morning amongst the China-men in Sam Pëen, and was much discouraged by the apathy of his hearers; yet several had some knowledge of the truth, and especially of the Saviour.

A day or two back, a young man, quite a stranger, presented us with a canister of tea. The same morning our own was run out, and on speaking of the necessity of getting a fresh supply, G. observed he expected to see a present of tea before night. It is now several weeks since we got the last. On many former occasions we have had different articles given to us just when in greatest want of them. Does not the Lord know that "we have need of these things," and kindly provideth for us?

Many Hainam people for books: they receive them with so much cheerfulness and gratitude that it is a delight to give them to them. A young man who called a few days ago came again this evening, and had a good deal of conversation with G. Said he had lately resided at a place four or five days' distance from Bangkok, where he first saw some of our

books, and read them with much pleasure. He had there heard of us and our work at Bangkok, and felt assured we were "Sing jin," and well disposed to his countrymen. The doctrines of the books were new to him, and was surprised he had never before heard of such things; thought they were good and true, and felt a strong desire to embrace them and become a disciple of Jesus, and asked if "Yasoo" (Jesus) was coming hither, and if he had many followers in China or elsewhere. G. corrected his mistaken notions about the Saviour, and said he had a few followers in China, Singapore, Malacca, &c., but the great bulk lived in the West (Europe). The young man being anxious to become a Christian he was advised to consider the matter well; and told that a prime and indispensable requisite was sincerity of heart; and invited to come as often as he could, and we would converse with him further about these things, and give him every needful instruction. On his first visit the other day he brought a present of a canister of tea, and went away without saying any thing, though G. suspected there was something on his mind, and asked him if he wanted any thing. To night, he was at first shy and

embarrassed, and his feelings evidently a good deal excited.

Wednesday, 26th. Last two or three days many visitors. Something like old times returning. Several parties of Hainam men for books; also a good many patients. To-day many women, perhaps not less than forty, chiefly Burmans and Môans.

It is remarkable that we have had no presents for some days, not even an orange or a plantain, of which we had a superabundance very lately.

The old Laos king is dead, and thus escaped the hands of his tormentors. He is said to have pined gradually away, and died broken-hearted! His corpse was removed to the place of execution and decapitated, and now hangs on a gibbet by the river side, a little below the city, exposed to the gaze of every stranger entering the country, and left a prey to beasts and birds. It is rumoured that his family will not be put to death, but kept in chains probably during life.

March 3. To-day G. was suddenly called by some Chinese, to see a man who has been lying three days in a torpid and almost lifeless state. They had neglected him all along, and



would not be at the trouble of applying to us, though near neighbours; but now, thinking him just at the point of death, they were roused by their fears, and came running for help. Another instance occurred the other evening, of the hard-heartedness of the heathen. In the dark a boat was capsized, with two or three men in it, who were rapidly borne down the stream, and called out piteously for help opposite our house. A junk was lying close by, but we could scarcely move the crew by command or entreaty to put out a boat and help them. We have often witnessed similar apathy towards a suffering fellow-creature. They will calmly look on and see a man perish without putting forth a hand to rescue him. The offer of a Tical would instantly rouse them to more perilous exertion than would usually be requisite to save the life of a fellow-mortal.

4. A crowd of sick people this morning, chiefly Moans, Burmans, Cambojans, and Laos, filled the room for two or three hours.

Sabbath, March 8. Went down the river side this morning, and conversed with several China-men, most of them listening attentively.

Were much interested with a poor man, whose conscience seemed to have been a good deal awakened. He felt and lamented that he had been a great sinner, and often offended God. He had got Milne's dialogue of chang and yuen, which he had read to some profit. Said he knew Jesus was the Son of God, but was anxious to know if he came to save only a particular nation or people. On being told that he had compassion on all men, and came to save the whole world, he was evidently much delighted. Such instances of a humble, penitent spirit, are indeed rare, but very encouraging to us.

On reaching the Burman camp, where we had been a few Sabbaths back, several of our old patients greeted us heartily, and invited us into their houses. In one place we sat down under a tamarind tree, almost surrounded by old men, women, and children, who sat on the ground in a semi-circle. A bason of cool water was brought out to refresh us, having a little brass cup floating on the surface for drinking out of. All were kind and friendly, and pleased in talking with us. Afterwards came to the pagoda, and conversed with our old friends the Talapoins awhile.

Their ignorance of divine things is truly lamentable. At one of the China docks we met with an intelligent and cheerful old man, the owner of a junk, who hailed us with much joy the moment he knew who we were. He said he had heard of us since his arrival from China a few days back, and of the good work we were engaged in, and desired to see us. He was now happy to have an opportunity of paying his respects to us, and enquired where we lived, saying he must come and have some further conversation, and be instructed in our doctrines. He called upon us towards evening with some friends and got books. His cheerful open-hearted spirit is very pleasing, and we trust he is what he seems to be—a man of sincerity and uprightness.

March 11. A man came this morning, and asked how often he ought to pray to T'een choo (heaven's Lord). He had read our books and become a worshipper of the true God, prayed three times a day, and wished to know if that was sufficient. He said he had been very wicked, and his sins now greatly troubled him, having been addicted to opium smoking and other vices. While speaking of these things his heart was full and tears fell from

his eyes, and his whole manner and spirit shewed that he was serious and deeply affected with his sins. He took back Milne's tract on prayer. The poor man we saw last Sabbath and this individual are pleasing and rare instances of a humble penitent spirit, wrought, we trust, by the mighty Spirit of God in their hearts.

Friday, March 13. The captain of a Hainam junk, who paid us a visit yesterday, came again to-day, and brought all his crew, who were eager for books, and took away a good supply.

Friday, 20. To-night there was a beautiful eclipse of the moon. At the commencement the whole city seemed in an uproar. Numerous gongs, drums, and cymbals resounded on all sides, and mingling their harsh, dissonant tones with the roar of cannon and muskets, fired at momentary intervals, made a most dismal concert. All this clamorous uproar was intended to fray the monster away that was about to eat up the moon! The Hainam sailors, who were at work close by us in the yard, had no superstitious fears like others of their countrymen and the Siamese; they merely gazed awhile at the phenomenon, and

then turned to their work which they were pursuing by moonlight.

The eclipse begun soon after seven o'clock, and continued till near nine. Almost a third of the moon's surface was obscured at the height.

Hing, our Siamese assistant, left us about a fortnight ago. Since the beginning of the Chinese new year, he has been led away a good deal by his old companions, and has latterly fallen into loose habits, which has obliged us to remonstrate severely with him on several occasions. Being impatient of the restraints we imposed upon him (especially regarding the Sabbath), and feeling irksome under the regular work of translation, he at last resolved to leave us. He has been with us about four months, and rendered us much service. We feel thankful, however, that we are able to get on tolerably well without him. The four gospels, Acts, and epistle to the Romans, were just completed in Siamese at his departure, and G. is going on very well with the rest of the epistles. Hom, who continues faithful and steady at his work, besides copying G.'s translation, and making suitable minor corrections, is a very useful oracle at his right hand,

suggesting many appropriate words and phrases. A few other helps, translations, and fragments of translations in Siamese, made by some of the Romish bishops and priests, have fallen in our way. These are a Romish missal, select lives of the saints, some parts of the New and Old Testament, all in manuscript and Roman character.

G.'s own translation is intelligible to Hom, but doubtless very defective in classical idiom. In the dictionary (or rather vocabulary) I had got to the letter *R*, and hope to find little difficulty in completing it, having accumulated pretty ample materials.

The good hopes we had of the old man, Hing, for a while, were latterly much blighted, but we trust the knowledge he has obtained of the truth will not, under the blessing of God, be wholly lost. At times, he was apparently much impressed with the truth, and has often struggled with the convictions of an awakened conscience. He would gladly have made a partial covenant with the Lord, but the whole law was too hard for him. He thought it very well if he kept six or seven of the commandments; and could not see the necessity of following the Lord with a perfect heart.

Sabbath, March 22. We went out in the forenoon amongst the China-men in Sam Pëen and the gardens. Some who had not seen us before were shy and backward to receive books. In one house, while the master was careless and shunned our conversation, the men listened attentively; in another the master himself was the most willing auditor. On entering the Fokëen temple, we found several persons either engaged in worship or loitering about. G. sat down, and gaining the attention of two or three begun to discourse freely on the folly of their worship, and pointed them to Jesus the only hope of sinners. The mate of a junk was amongst them, who had been at most of our European settlements in the Archipelago and Straits, Pinang, Singapore, Batavia, &c., and had gained some knowledge of missionaries and their work, which he now communicated to his countrymen present, who were entire strangers to us. The priest happening to come in, G. went up to him and said, " Now you have read our books, and become acquainted with the doctrines, if you approve of them, come and tell the people they are doing wrong in serving idols, and instruct them in the worship of the true God; or, if

you have any objections to make, come and state them openly here and I will endeavour to answer you, that the people may know what is the truth." The priest, though on former occasions he had been friendly, and promised to give the books an attentive perusal, and acquaint us with his opinion of them, now shunned us, and would scarcely utter a word. G. therefore, resuming his address to the people, told them the subject they were upon was a matter of no small moment; it concerned their highest welfare to renounce idolatry and serve only the living and true God, and look to Jesus the only Saviour of sinners. Their emperor, Taou Kong, was a great king, and they durst not despise him or the laws with impunity; but Jesus was a greater king, for *he* ruled over not merely a single nation, but the whole world was his empire, and he would at last appear as the righteous Judge of all men. Some evidently felt the force and truth of these doctrines by the serious attention they gave.

We next called on an aged and learned Chinese, who has long been in the service and under the patronage of the king: is highly famed for his learning, having a classical



knowledge of Chinese, Siamese, and Bali, and was many years a professor of these languages, numbering about 100 young Talapoins among his pupils. We found him in a very humble dwelling, and were politely received and invited into his study, and soon got into a pleasing and interesting conversation. He is now in his 75th year; of a dignified mien and venerable appearance. His countenance pleases and strikes one at the first glance, at once open, cheerful, and intelligent; and an eye still sparkling with animation under the shade of hoary locks. Some specimens of the translations of our books, made awhile ago by order of the king into Siamese, were submitted to his revision. The translators were very imperfectly qualified for their work, most of them having only a slight acquaintance with Chinese, and the old man smiled while relating their blunders to us. We no longer wonder why the king was so puzzled with them, and could find neither "head nor tail" in these translations.

In passing a Siamese pagoda, we heard some boys reading aloud and immediately went in. Three or four sat on the floor in a small room reading to a priest. After listening awhile to

them, we looked over some of their sacred books, and meanwhile several young Talapoins and boys gradually came in and crowded the room. Turning to some pictures of Buddah in the books, we questioned them as to their meaning, and thus found a good opportunity of directing them to the pure and spiritual worship of the "Lord of Heaven" (Phra Chaou Fa), who had neither form nor countenance which could be represented by a picture or an image, nor could mortal eye behold him. We left them a good deal amazed at these new doctrines to which they had little to say in reply. At another pagoda two priests were busy in preparing some medicines, while a third was shaving the head of his fellow priest. The medicines were mostly simples—the roots, leaves, seeds, and fruits of plants. We seldom find the Talapoins so much employed as to-day. They are usually sleeping or loitering idly about the pagodas. The respectable old Chinaman from the junks, who paid us a visit a fortnight ago, came again this evening, bringing a present of a fan, some ornamental paper, and tobacco. He had read the books which he took with him last time, and approved our doctrines, and now felt desirous of becoming a

Christian. We must excuse his ignorance, he said, for this was the first time in his life he had heard of our religion, but now would gladly embrace it though old and grey-headed. We have no reason to suspect his sincerity, and hope that these first impressions may, through the blessing of God, issue in thorough conversion. His frank and cheerful spirit seems to spring from a generous heart, and a growing acquaintance increases our regard for him. Perhaps this aged, hoary-headed "Son of Han," may become one of the first-born of the children of God in Christ Jesus in this place.

Wednesday, March 25. A young Siamese Talapoin came yesterday and pressed G. very urgently to go and see his mother who is sick, but he declined on account of the distance, being far in the city, and told him to bring his mother. He came again this morning, saying, he had brought a sampan, and entreated G. to return with him, at the same time presenting a bunch of mangoes as a friendly free-will offering. On further enquiry it appeared the old woman only complained of her eyes, for which medicine was immediately prepared and the journey dispensed with. This simple fact is

merely recorded on account of the young man's being of the priesthood, and the earnest pathetic appeals he made in behalf of his mother, springing apparently from tender filial affection.

Wednesday, April 1. Yesterday was a very pleasant and busy day throughout. Many for books; several respectable and intelligent persons wanting the Scriptures, and a selection from the whole stock. The Tay Chew people are stirring again, and several have been from the junks. Most of the Hainam captains have already paid us a friendly visit, and their crews have come subsequently in straggling parties of half a dozen for books and medicine.

Latterly the Burmans have fallen away, and the Peguers (Moans) now take the lead and come daily in considerable numbers. From this people we have many presents; scarcely one comes, man or woman, empty-handed. Before sitting down they place their gifts, which are usually in a large brass dish, on the floor in the middle of the room, and present them just before going away. Mangoes are abundant this season, and through their liberality we partake plentifully of the "first-fruits."

Towards evening I observed more substantial offerings in the room ; two large dishes filled with rice, sufficient for three or four days' consumption, surmounted, one with fish, the other with vegetables.

The young man, mentioned March 23, came again this evening and joined us in worship. He seems to be making some progress towards truth, and G. spent a good deal of time with him in Christian conversation. He related to us a singular fact :—In his neighbourhood, remote from Bangkok, there was an old Sing jin, or sage, eighty years of age, who told his neighbours some time back that within six years a Redeemer, or Saviour, of his nation should appear. For the present, because their sins were lying upon them, there was no salvation (“ yin wei tsuy sew bo kew”). On hearing of our arrival at Bangkok, and seeing the books, he said, “ *These* are the forerunners of Him that I spoke of.” This may, perhaps, afford some explanation of the reason why the question has been so often put to us, “ Is Jesus come hither ?” Probably with some glimmerings of truth much of the darkness of error is mingled ; and the old man and others of his countrymen may, like the Jews of old,

be waiting for a temporal rather than a spiritual deliverer. The young man himself also put the same question to-night.

While writing the above, G. came into my room to tell me some more cheering news. A man who has long been a frequent visitor and constant reader came in just now, and said he continued reading our books, and when he had done with them dispersed them among his neighbours, and had frequent conversations with them about their contents. Several approved, but others made objections, saying, the books cannot be good because they allow only of the worship of one God, and say, that the gods of wood and stone, &c., are no gods. This sweeping condemnation of all their idols gives them great offence, for they cannot understand how they are no gods! He, however, remains unshaken, and boldly maintains the truth of these new doctrines, and is not ashamed to avow himself a worshipper of the one true God, the maker of heaven and earth, to whom he bends his knee and makes his supplication thrice a day. While relating these things in his usual frank energetic manner, half a dozen Hainam men were in the room and heard the whole, which may, through

the Lord's blessing, prove a useful sermon to them. He has often interested us by his open, cheerful, bold spirit, and has spent many hours either in sitting solitary in our room reading the books, or explaining and commenting upon them to any who might happen to be present.

Another singular fact must not be overlooked, being probably as worthy of record as any in this Journal :—A dumb man belonging to the crew of the Hainam junk on our premises paid us a visit, soon after his arrival, with the rest, and signified his earnest desire to have a book as well as his companions, but observing his unhappy condition we refused him. He came next day with a present of a parcel of tobacco for us, and again urged his request for a book, intimating, by significant signs and gestures, that it was for a friend who might probably give him some knowledge of the contents. We could no longer resist his request, and therefore gave him Medhurst's "San Sze King;" a sort of poetical Christian primer, which he bore off joyfully. He has since come at different times, and usually with his present of tobacco. Last night he came in with a smiling face, bringing his third offering of the same kind. We have often wondered

what can be the thoughts and feelings of this poor man, and how he is moved to these acts of generosity towards us. Many of his companions are daily receiving some favour or other at our hands, yet none have shown their gratitude like this poor dumb man, for whom we have done comparatively so little. We should gladly decline his gifts, but this would not afford him half so much pleasure as to see us take them cheerfully at his hands. We are glad to hear him spoken of as a good workman by the rest of the crew.

Thursday, April 2. The young man who has been of late so frequent a visitor in the evening, came again last night and let us more into his character and object in coming to us. He is connected with the brotherhood (a kind of Masonic Society), and deputed by them to come and make enquiries into our doctrines, which they will gladly embrace if approved, and exert themselves in propagating amongst their countrymen. One of their head men came a good while back and took a copy of the New Testament. He was friendly, but like the young man of a cautious timid spirit, and enveloped by a mysterious air. We think their intentions good upon the whole, but pro-



bably mixed up with worldly trash. We dealing with such we have need of the wisdom of the serpent with the meekness of the dove, which we earnestly pray the Lord may give us. He told us of an ancient inscription on a stone, that had been discovered in China a long time back, and is supposed to have come down from heaven. It consisted merely of three or four characters, one of which only was legible. Many had in vain endeavoured to decipher it, but since he (the young man) had seen Chinese books, he found no difficulty in making it out. It was manifestly, "Teen sze tsze sing;" "The Lord of Heaven's son is born."

Saturday, April 4. During the last two or three days several Canton people have come to us for books, chiefly sailors, from the newly arrived junks. They received them cheerfully and seemed to value them much, and could hardly believe that we offered them as a boon. Some would have given us money; but we were embarrassed at our refusing it. On their return they would take the books to show them to their friends.

An old man came a few days back with a sore leg. He had been to a Chinese doctor, who (according to the usual custom of

dently making the bargain beforehand) required more money for the cure than he was able to give, but hearing of a person who spoke the Chinese and healed poor persons gratuitously, he came immediately to us. He got well in two or three days and was exceedingly grateful, and said he was returning into the country and would be glad to take a few books with him and distribute them amongst his friends. We made a small selection which he bundled up carefully, and left us with a joyful heart.

Sabbath, April 5. A pleasing and busy day! A good number of Hainam and Canton sailors for books. It is delightful to give them to each of this people, for they receive them with cheerfulness and gratitude, and the latter especially often know not how to accept them as a gift.

Were out twice conversing with the people. These occasional domiciliary visits rouse the attention of many, and draw them to us from a sense of their wants of one kind or another.

The young masonic brother has been two or three times since Wednesday evening. He came yesterday to pay us a parting visit, being about to return to the country, and G. had a

long conversation with him. He was still urgent to become a disciple of Christ, and therefore was pressed to consider the matter seriously and read the books with a diligent, prayerful spirit, and then come again to us. All matters of a worldly nature were to be trampled under foot, and he must remember he was not dealing with man but with the mighty God of heaven, the omniscient Jehovah, who knows the secrets of all hearts, and therefore it was of the utmost importance that he should be sincere, and consider well what he was about. He was somewhat impressed, and promised to follow these injunctions. Though there is much lightness of spirit and darkness of understanding, yet his persevering and earnest desire encourages us to hope for something good in the end. He took a small selection of tracts suitable for giving him a thorough knowledge of what is required to become a true disciple of Jesus.

Wednesday, 8. G. succeeded this morning in taking out a piece of iron from a man's arm, which had been shot from a gun. It was deeply imbedded in the muscular part of the right arm, inside near the elbow, about four inches below where it entered. It has been

in a long time, and some little preparatory work was therefore necessary for widening the orifice to introduce the forceps. Coming out with some difficulty, it gave them an considerable pain, but on seeing the piece of iron drawn out, he, as well as many others present, was quite overjoyed and ready to fall down at G.'s feet to shew his gratitude; but G., as much overjoyed as himself, told him to praise the Lord for this mercy. The piece of iron was about an inch long, blunt and round at the ends, having been cut from a cylindrical rod, the thickness of one's little finger.

The Siamese are dependent on China for their annual calendar or almanack, and are unable to determine the Song Kran, or exact commencement of the new year and other important periods till its arrival. We understand it is sent in an elegant box, which must be opened by the high priest or chief Talaponi, in the presence of his majesty or assembled court. An astrological hieroglyphic, made by the high priest himself, predicting the fate of the country for the ensuing year, is unfolded for the first time to the royal eye, and afterwards publicly exposed to the gaze of the multitude. This solemn and mysterious ceremony

happened a few days ago, in the presence of his majesty and ministers of state, which is rendered still more solemn by the latter renewing their allegiance in a manner truly chivalrous and barbaric, by drinking water out of a large bason while the king holds a sword erect in it. The hieroglyphic for the present year is rather appalling : a man, blindfolded, riding upon a peacock, grasps a trident in his right hand, and holds a piece of flesh in his mouth. This emblem is said to portend some remarkable good or evil to the whole nation this year, in which all ranks, high and low, rich and poor, will participate.

Sabbath, April 12. In the forenoon, were out amongst the China-men in Sam pëen and the gardens. Seeing the Siamese visiting the pagodas, we entered one, and found several women and children sitting before the idols, worshipping and making offerings of fruit, flowers, &c. to them. One woman advanced and crouched to an idol with two beautiful lotuses in her hands. A priest stood by, and saluted us cordially on entering ; but on saying a few words to the women on the folly and wickedness of giving the bounties of Divine Providence to senseless idols, he was a little

sullen and evidently displeased. In an open building, contiguous to another pagoda, there was a crowded assemblage, chiefly women, busily employed in neatly arranging their offerings of fruit, sweetmeats, &c. intended for the priests. The floor was indeed literally covered with a variety of delicious fruits, presenting a very pleasing scene, and displaying in a singular manner the goodness of Divine Providence to this foolish and ungrateful people. A row of priests sat on one side, before whom some old men were crouching, and presenting a trifling offering to each, rather as a testimony of their homage than for any value in their gifts, for these were as nothing to the teeming abundance on the floor, which was all their portion. The present season is kept as a festival by the Siamese, being the commencement of their year, and for several days in succession the people visit the different pagodas, bearing their liberal offerings for the idols and priests. Many pass up and down the river in their little skiffs, richly freighted with the choicest productions of the soil, and to-day the ways were crowded with small parties, moving in all directions, with baskets and dishes in their hands, loaded with fruit. I was

forcibly reminded of the Israelites coming up to Jerusalem, about the same season, with the "first fruits;" but how mournful the contrast!

The pagodas and ground contiguous are cleaned and adorned with flowers, silk cloth, &c. The idols are most of them dressed out in new silks, of different splendid colours. A white thread encompasses the pagodas as a barrier against the invasion of evil spirits; and we are told that the whole city is thus bound up, after the giant genii, and all inferior spirits have been forcibly expelled by the firing of cannon, &c.

It is a little remarkable, that scarcely any but women engage in this festival. We have seen very few men amongst them. The women are dressed out very gaily, and usually accompanied by their children and slaves, if they happen to be wealthy. Hence, doubtless, much lewd and criminal intercourse between the women and priests. Indeed the present is evidently a scene of riot and revelry, and the people are given up to the indulgence of all their lusts. In returning, we passed one or two gambling parties, sitting in the open street, consisting almost wholly of women.

With the China-men we had several very interesting conversations, and a patient hearing from most. An old man beckoned us from a distance, and on going towards him, ran into his cottage and brought out a large capon for sale, evidently mistaking our character and errand. We took occasion, however, to admonish him of the sanctity of the Sabbath, and of the necessity of seeking after better gain than money. After sitting awhile at his door, and instructing him in these things, we gave him an easy tract and left him in a friendly spirit, apparently well pleased with our visit, and consoled for his disappointment about the capon.

In the afternoon G. went on board half a dozen Fokëen junks, and was politely received by the captains. He left only a few books, but we hope to see them again. The last has been a busy week. Many China-men of all classes for books and medicines, both from the junks and city. The rest of our visitors chiefly Peguers.

Wednesday, 15. A lamentable catastrophe had well nigh befallen us yesterday. Our Chinese servant boy, while making up some opium and camphor pills, was induced, by the





offer of half a tical (about 1s. 3d.) from another China-man, to swallow a hundred of them. The boy's father was also present, and having a greater love for money than his son's life, encouraged him in the deadly feat. The boy soon fell down and vomited part of this oppressive load, the remainder was probably all brought up by two smart emetics, which were instantly administered on our hearing what had happened. The lad was, however, in a miserable condition several hours, and for a while we despaired of his life; but the Lord had mercy upon him and ourselves, and heard our prayers, and graciously restored him, thus averting the reproach which Satan doubtless thought to have brought upon us and the Lord's work. Being foiled in his attempt, he had another device ready, for as soon as the boy shewed a favourable change, his parents were stirred up by the arch deceiver to make a thank-offering to the gods for his recovery. G. seeing the father going away with a dish of rice and a lighted flambeau and incense in his hands, asked what he was about, and said, "You foolish old man! I have just been praying to the God of heaven to restore your child, and you see he has had mercy on you. If you

go now and worship Am Kong (a chief idol of the Chinese), I will do no more for your son, but leave him to perish." The old man then laid down his rice, put out his torch, and said he would not go. Thus Satan, that subtle murderer, having failed in his attempt on the life of the boy, would gladly have had the honour of curing him. But to the Lord alone will we render praise and thanksgiving for this great preserving mercy!

This morning the boy is quite sensible and almost well. Soon after taking the pills, he fell into a drowsy stupor, but did not sleep; complained of dimness in his eyes, and wept and sobbed at intervals. About an hour after taking the pills, he became cold, pulse gone, and almost insensible: we then began to despair; but after another emetic and copious draughts of coffee, he revived, and was thrown into a warm and profuse perspiration, and continued gradually improving afterwards. During the whole time he had no pain or convulsive motions. A hiccup troubled him awhile, induced probably by weeping and sobbing.

The man mentioned April 1st, came again to us yesterday, saying he lately had a dispute with some of the Talapoins, and told them

plainly they were all in error ; exhorted them to worship the only true and living God ; and on declaring the doctrines of Christianity, as set forth in the books we had brought into the country, they agreed that they were good, and had little to say in favour of idolatry. Thus truth has found an advocate in this simple, honest-hearted man, who unconsciously, and without any design on his part, has become a preacher of the gospel both to his own countrymen and the Siamese. His dry manner of talking, and open, fearless, unsuspecting spirit, prevent any from taking offence at him.

During the last two or three days very few books have gone, though a good number of visitors, and amongst them many China-men, have been. All were indifferent, no one could read, and scarcely any would look the way of a book. Such changes have become so frequent, that we cease to be surprised with them.

Sabbath, April 19. The last has been a busy week ; many Peguers and Chinese. The last two or three days small parties were incessantly dropping in through the day, so that there was little leisure for any other work, and latterly many books have gone. We have

paid several visits to the junks, and supplied each with a small export cargo of the "precious seed," to be scattered on the large sterile plains of China.

Had another miserable victim of that monstrous custom of exposing the female immediately after child-birth to a roasting fire ! This woman, probably in a fainting fit, had fallen into the fire, and scorched her breast and most of the abdomen in a dreadful manner ; the whole was in a raw state and disgusting to the eye !

In my evening walk in the paddy fields saw a dozen large vultures, surrounded by a flock of crows, busily employed in tearing and eating a dead dog. They were hardly scared at my approach, and were perpetually fighting with one another, each jealous of his neighbour getting too much. The crows dared not to intrude in this royal feast, but amused themselves in playing their roguish tricks upon the vultures, by leaping on their backs or plucking their tails. Shortly after, two noble black eagles, with white breasts, came down, but on ascertaining the fare turned from it, as if disdainful of such carrion. These birds have a noble, majestic appearance, but the vultures

are sluggish and unseemly. The former now and then interfered for the sake of maintaining order amongst the rest.

This scene affords a beautiful illustration of the Saviour's words: "where the carcase is, thither will the eagles be gathered." A further analogy may be noticed: as these birds could not agree to share the meal peaceably, but were perpetually fighting with one another, so when kings are leagued together against some inferior nation, they seldom agree in the partition of the spoil, and probably all get to fighting together.

Friday, May 8. About eleven o'clock at night was roused from sleep by one of the most awful thunder storms I have witnessed in the east. Incessant peals of thunder rolled and rattled over our heads at momentary intervals, accompanied with vivid flashes of lightning, making it bright as day at one moment, and the next leaving us in midnight darkness. For a while the storm raged close over head, and the thunder claps were sudden and astounding, resembling artillery firing close by; rain all the while pouring in torrents, and coming in gushes at each successive peal.

The heavens above seemed rending; all in

convulsive and terrible commotion, reminding us of the day of judgment, when the fury of the Almighty will be poured down upon the wicked ! The heavens and the earth seemed to be shaken, and our cottage trembled beneath us on its wooden pillars. I thought of the thunders, and voices, and quakings of Sinai ; and the majesty and power of Jehovah, thus arrayed in terrors, made me, like Moses, "exceedingly fear and quake." I thought of my own sins, and the sins of this nation, which reach indeed to heaven, and call loudly for vengeance, and entreated the Lord to spare us, and give this foolish people time for repentance. May they be wise and repent, like the Ninevites, and consider the time of their visitation from the Lord, and dread lest this be only a prelude and sign of that storm of divine wrath which is, perhaps, even now gathering fast and ready to burst upon their heads.

Thursday, May 14. My health still continuing bad, and being much enfeebled in body and mind, I have at length resolved, in submission to the Divine Will, to return to Singapore. I feel happy in leaving my brother and fellow-labourer in tolerable spirits and

good health, and vigorously employed in the Lord's work. Though left alone in the midst of the heathen, I trust the Lord will graciously sustain him, and grant him a double portion of those sweet consolations which, from the beginning, we have enjoyed together.

Latterly the work has revived: we have had many Chinese enquiring for books; and I was much pleased yesterday (just before my departure) in seeing the crews of two junks come to bid us farewell on returning to China, and to increase their little cargo of books, previously given to them. The crew of another junk, arrived to-day, also came to pay us a visit and solicit books. A good number of Môans still attend daily for medicine.

I embarked early this morning on board the schooner Helen, Capt. Stewart, and dropped down to Packnam in the evening.

Friday, 15. Were detained most of the day by the old governor. The captain being unable to speak to them, and having no present in his hands, for which they are constantly craving, they took little notice of him, and refused to give up his guns and powder, at the same time bidding him, in a childish and perverse spirit, go to Bangkok again—"pae Bang-

kok." I went on shore with him after breakfast, to act as interpreter, and soon found by their frivolous objections and remarks respecting our coming empty-handed (plaou), that the sum of all was, we had brought no present. We resolved, however, to be firm, and told them plainly the port clearance, to which they made objections, on the ground of its not being sufficiently explicit, was sufficient for us, being granted by the Phra Klang; and if the governor was not disposed to deliver the guns, we should immediately sail without them. On hearing this, and the declaration that we were both Englishmen, the governor and subordinate officers immediately altered their tone, became very friendly, and instantly gave up the guns, &c. Seeing them now good-humoured, we made them a few trifling presents; a little gun-powder for the governor, a bottle of brandy for his deputy, and a white jacket to an underling that waited upon us. Although a firm spirit will bear down all their haughtiness and opposition, yet to escape much trouble and vexatious annoyance, it is manifestly best to conciliate them by a gift. They stand much in awe of an Englishman, and are afraid



of violating the treaty, though they do every thing to evade it.

Thursday, 21. Were detained three days on the bar, having at most only two fathoms water, though near the spring tides, which obliged us daily to warp through the mud. A dozen or more junks came out of the river with us, and were all aground like ourselves; yet, by means of hawsers, almost a mile long, made considerable progress each day. We had only scanty ropes for this purpose, and were, therefore, soon left in the rear; but the wind at last springing up from the north-east, we made sail and soon got a-head. Most of them were large junks, bound for different parts of the empire, each probably bearing a small cargo of the bread of life, with which we supplied them at Bangkok. The thought was cheering to my spirits, and I could fervently implore the protection and blessing of the Lord upon their voyage. I was grieved, however, to see some of them, two or three evenings together, burning paper and casting it in blazing handfuls upon the water, vainly expecting thus to procure the favour of their gods. Like Ephraim, they are besotted and

wedded to their idols. Though the truth has been declared to them, they are slow of heart to believe, and turn from their folly and wickedness.

The south-west monsoon having fully set in, our voyage down the gulf was long and tedious, being nearly five weeks from leaving the bar to our reaching Singapore. The schooner being in a very leaky state, and deeply laden with sugar, we were apprehensive of a disastrous and perilous voyage; but falling in with the schooner *Anne*, Capt. Stevens, on her way to Bangkok, she put back and returned with us to Singapore, in hopes of obtaining our cargo of sugar for the Bombay market. She lightened us a good deal, by taking three or four hundred bags on board, otherwise we might have suffered much from the rough weather we subsequently experienced.

The following hasty sketch of the mission during the first six months was drawn up at the request of Capt. Coffin, for the satisfaction of our American brethren. Presuming that it may not be uninteresting to some persons, especially such as may not have time or inclination to read the preceding journal, it is here added by way of Appendix.

SUMMARY ACCOUNT  
OF  
THE SIAMESE MISSION,  
DURING THE FIRST SIX MONTHS.

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MR. MEDHURST, of Batavia, some time back projected a missionary tour amongst the islands of the Indian Archipelago, hoping also to reach Siam or Cochin China, in order to scatter tracts and Scriptures amongst the numerous settlements of Chinese emigrants. Latterly, Mr. Gutzlaff, of the Netherlands Society, and myself, engaged to become his fellow travellers ; but Mr. M. being more than once providentially hindered from prosecuting this enterprise, we at length ventured to embark without him, on board a China junk, proceeding from Singapore to Siam. We left early in August last, and, under the guidance and blessing of the Lord, arrived in peace and safety at Bang-

kok a fortnight after. The Lord was pleased to go before us and prepare our way, so that we had a free and joyful entrance into this breathe kingdom. At our first interview with the chief authorities, we obtained leave to reside in the capital, and prosecute our labours amongst the Chinese, who crowd this city in immense multitudes. We brought an ample store of the bread of life, and therefore lost no time in breaking it open and dispensing it to the people. During the first fortnight we were daily out, passing from house to house, conversing with the Chinese and giving them books. Wherever we came, we almost uniformly met with a frank and hearty reception, and a ready and ample demand for our books, which we had the pleasure to see increasing each succeeding day, and finally became so urgent and clamorous, that we had sometimes to fly from the people, fearing lest we should almost be pulled to pieces. The enemy, as might reasonably be expected, was roused by these things, and we soon experienced some smart assaults from him. Surmises and absurd and malicious charges were thrown out against us in various quarters, but chiefly we were represented as spies come into the coun-

try for a very different purpose to what was avowed. The king himself caught the books, and fancying the books were the great source of the evil to be apprehended, immediately ordered specimens of them to be translated into the Siamese language. Notwithstanding its being publicly and authoritatively declared that the king had found nothing objectionable in the books, minions of government were sent out to take them away from the people. Our own house was daily beset with spies. Chinese also were prohibited from receiving any more books from us. The storm was raging suddenly and violently against us, we thought it best not to brave it, but take a truce awhile till somewhat blown over. The enemy, having driven us from the open field, and confining us shut up within the limits of a wooden cottage, in an obscure sequestered situation, probably thought that he had sufficiently accomplished his purpose of putting a stop to the good work; but the Lord, who knows how to take the crafty in his own vices, woefully disappointed him, for he stirred up the hearts of multitudes to rise up against us from all parts of the city and surrounding country, so that for three months in

cession our cottage was almost daily crowded from morning to night with visitors, wanting either books or medicine. We were glad to see the people were not much intimidated by the royal prohibitory decree, but readily took the books, merely using the precaution to wrap them up in a cloth, in order to conceal them from the vultures which were still hovering and ready to pounce upon every morsel of the bread of life given to the poor people; and so abundant was the demand, that we distributed in this quiet, silent way, more books than we could have done had we still been allowed to go abroad wherever we liked, and give them to whomsoever we pleased. But all this while the enemy was by no means inactive, or a mere idle spectator. At different times we have had a few smart conflicts with him; but I shall only notice one, which occurred at an early period, when the enemy mustered all his forces, and endeavoured to banish us utterly from the country. Seig. Carlos de Silveira, the Portuguese consul, who had treated us with great hospitality and kindly furnished us with a cottage, was now ordered to turn us out, and Mr. Hunter, an English merchant, about to leave Bangkok, was requested to take

us out of the kingdom. We immediately appealed to the Phra Klang, minister of foreign affairs, wishing to know the cause of this persecution, and why we were to be driven out of the country without any offence being proved against us or a hearing granted. We appealed for protection to the recent treaty with England, so long as we violated none of its articles, and moreover claimed an equal right with the Romish Padres, who are suffered to remain here without the least molestation. Should they, notwithstanding these remonstrances, still persist in banishing us, we requested a written document to be put into our hands by the Siamese authorities, mentioning the reason for sending us forcibly away, which might be satisfactory to our own government.

The Phra Klang, however, was not disposed to carry things with a high hand against us, but willing rather to compromise the matter. His fears of the English were doubtless also a powerful auxiliary in our favour. He said, he saw no reason why we should not remain here, if we would only be a little more sparing of our books, and imitate the good Padres, who stayed quietly at home and made no stir amongst the people. We left the Phra Klang

on very friendly terms, without pledging ourselves to follow the example of these worthy missionaries apostoliques. Indeed we have good reason to suppose that they have been our worst enemies underneath, and at the bottom of this, and perhaps all the persecutions that have been raised against us. On this occasion the Phra Klang himself had not one thing to allege against us, and seemed far from being inimically disposed.

Since then the Lord restrained the wrath of the enemy, having experienced only a few slight interruptions, and have had, on the whole, much peace and quietness in our labours, which, through the blessing of the Lord, have been very refreshing to us. The precious seed of divine truth has been scattered abroad abundantly in this barren land; and we have a good hope that the blessing from on high has already been poured out upon it, for here and there the tender blade has appeared. Many come two, three, four, and even five days' journey from the interior for books. Not a few seemed to be diligent readers and serious enquirers after the truth. Several read the whole of the Old and New Testament through, and notwithstanding our stock con-



tained a great variety of books and tracts, they were insufficient to satisfy the craving appetites of many persons who had soon gone through the whole, and pressed us earnestly for more. In some instances we have witnessed unfeigned joy on hearing the glad tidings of the gospel, and have received letters at different times, gratefully acknowledging the precious boon of the "holy books."

The abundant blessing of the Lord rested also upon our humble labours in the medical department. For several months the room was daily crowded with a wretched squalid group of impotent sick people, much resembling a parish dispensary at home; and the power and goodness of the Divine Physician were signally displayed towards these poor wretched heathen, so that by the use of ordinary means, under his blessing, multitudes were restored in a few days from the most inveterate disease. Having only a small stock of medicines, we were soon brought into straits and obliged to buy, beg, and borrow wherever we could, and laid some heavy contributions on the private chests of our friends. And here we would take occasion of gratefully acknowledging the kindness of Capt. Coffin, who cheer-

fully rendered us every assistance (and that not small) in his power, and has, from the first moment we became acquainted with him, proved a steady, useful, and kind friend.

During a few weeks at first our visitors were merely Chinese, but the Lord stirred up in succession all the various nations that constitute the mingled population of this city. Cochin Chinese, Burmans, Peguers, Laos, and Cambojans came to us in turn, and some of them, particularly the Burmans, in vast numbers. Though we have had mainly to do with the poor, yet persons of all ranks, from the prince to the peasant, have sought relief at our hands. Very lately the lady of Ma ha yo ta, a Peguan nobleman, who commanded the Siamese forces on the frontiers of Martaban during the late war between England and Burmah, was a patient, and subsequently her husband also. Just now we have the children of two Cambojan princes under our care.

During the last two months, the greater part of our visitors have been Burmans and Peguers (or Môans); and awhile ago, hardly any but Burman priests and nuns. This people reside here in considerable numbers, and have two or three different campongs, with as many

pagodas, amply supplied with priests. In one of our excursions lately, we visited one of these campongs, and were greeted in a most friendly manner by many of the poor people who had come to us for medicine, and were very kindly received also by their priests, with whom we had a little broken conversation in Siamese. Having thus come much in contact with this people, we feel particularly interested in their spiritual welfare, and should be happy if we had the Burman Scriptures to put into their hands. We have just written to Dr. Judson, acquainting him with these stray sheep of his, and requested a supply of spiritual food, which we will endeavour to minister to them in his absence. Before closing this account, a few remarks on the nature and importance of this place as a missionary station may not be unsuitable.

The Chinese are the most prominent and efficient part of the whole population of Bangkok, and, as in all other places where they are found in the east, form the life and spirit of the whole. Their number here is so overwhelming, as to be sufficient to stamp their own name and character upon the whole, so that a stranger might naturally enough

suppose himself in a Chinese, rather than a Siamese, city. Indeed, when compared with the scanty remnant of Siamese, the vast multitude of them is almost incredible to any but an eye-witness. Therefore, for the better satisfaction of our friends, I will give a copy of the last year's census below, made by the Siamese government. At first sight of it we were quite astounded, but as there is no conceivable reason why they should underrate themselves and overrate the Chinese, and our own enlarged observation bears in its favour, we cannot reject it as incorrect. There are also numerous settlements of Chinese in the interior and along the coast, which a missionary may readily communicate with from this station. The junks passing to and from China, Cochin China, and Hainam every year afford good opportunities of sending the Scriptures and tracts to various parts of the empire and these several places. An average number of 150 of these vessels are thus annually employed. Others also are constantly moving to and fro amongst the various islands of the Archipelago, affording similar facilities of communication with numerous scattered bodies of emigrant Chinese.

Though we have been enabled to gain a footing here, and to maintain it, by the help of the Lord, about six months, yet, from the present unsettled state of affairs in Siam, it is difficult to form any probable conjecture as to the future; however we indulge the pleasing hope of its soon becoming an important and flourishing missionary station. Having been long enough here to manifest our intentions and the nature of our work, we trust, when called to depart, we shall leave a character behind us amongst all classes which may be of some advantage to those who come after us; and considering the timid and suspicious disposition of the Siamese, this will not appear of small moment. Should, however, the present treaty with England be maintained and respected, this, under the blessing and protection of the Most High, will form the best pledge of security to a missionary at Bangkok. And as our American brethren have already shewn a bold enterprising missionary spirit, and pushed far in this direction, we assure them we shall not be envious in seeing them pass the boundary line of Burmah, and come forward to us, or even press onward in advance toward Cochin China or China. Whenever

they come, they shall have the right hand of fellowship and a hearty welcome, in the name of the Lord, from us, if still spared to labour here. Farewell !

*Population of Bangkok in 1828.*

|                              |            |
|------------------------------|------------|
| Chinese (paying tax)*.....   | 310,       |
| Descendants of Chinese ..... | 50,        |
| Cochin Chinese .....         | 1,         |
| Cambojans .....              | 2,         |
| Siamese.....                 | 8,         |
| Peguans.....                 | 5,         |
| Laos (lately come).....      | 7,         |
| Ditto (old residents).....   | 9,         |
| Burmans (or Bramas) .....    | 2,         |
| Tavoy.....                   | 3,         |
| Malays .....                 | 3,         |
| Christians .....             |            |
|                              | <hr/> 401, |

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\* A poll tax, amounting to about three dollars, is levied upon every Chinaman on first entering the country, and collected triennially. This secures to them the privilege of exercising any craft or following any trade they please, and exempts them from the half-yearly servitude required by the king from every other oriental stranger residing in Siam.

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